wake up with a start, to start up.

P چونکہ *chûnki*, 25, since.

چوہا *chûhâ*, 220, rat.

چھاتی *chhâti*, 59, chest.

چھانا *chhânâ*, 22, to overspread; *chhâ-jânâ*, 20; *chhâ-rahnâ*, 51.

چھانٹنا *chhântnâ*, 123, to choose.

چھپا *chhipâ*, hidden.

چھت *chhat*, 215, ceiling-cloth.

چھتا *chhattâ*, 98, wasp's nest; 265, arcade.

چھتری *chhatri*, 162, pigeon-perch.

چھٹانک *chhatânk*, f., 276, sixteenth of a *ser*.

چھٹکنا *chhitaknâ*, 205, to shine.

چھٹم چھٹا *chhuttam-chhuttâ*, 174, sparring-match.

چھٹی *chhati*, 69, the sixth day (after birth of a child).

چھٹی *chhuti*, 59, 83, leave.

چہچہا *chahchahâ*, 179, merriment.

* چھدا *chhuddâ*, 13, reproach.

P چہرہ *chehra*, 51, face.

چھری *chhuri*, 190, knife.

چھڑانا *chhurânâ*, 277, to set free; *chhurâ-denâ*, 85, to get a person off; *chhurwâ-denâ*, 226, to make leave off.

چھڑی *chhari*, 244, cane.

چھلا *chhallâ*, 187, ring.

چھلنا *chhilnâ*, 1, to be rubbed; 91, to be peeled.

چھم چھم *chham-chham*, 234, tinkling, rattling.

چھننا *chhannâ*, 235, to be strained.

چھوٹا *chhotâ*, 10, small, younger.

چھوٹنا *chhûtnâ*, 109, to be let go; *chhût-jânâ*, 88; *chhûtte hî*, 109, immediately, or *chhûtte ke sâth*.

چھوڑنا *chhornâ*, 9, to let go, omit, &c.

چھونا *chhûnâ*, 88, to touch.

چہیتی *chahîti*, 96, darling.

چھیجنا *chhîjnâ*, 1, to fade, die away.

چھیڑ چھاڑ *chher-chhâr*, 145, chaff, teasing.

چھیڑنا *chhernâ*, 40, to stir up, tease, set going.

چھیلا *chhailâ*, 234, a beau.

چھین لینا *chhîn lenâ*, 104, to snatch away, deprive of.

چھینا *chhenâ*, 187, to be slit.

A چھینٹا *chhîntâ*, 35, sprinkling.

چھینکنا *chhînknâ*, 305, to sneeze.

چیتڑا *chîtrâ*, 181, rag.

چیرنا پھاڑنا *chîrnâ phârnâ*, 41, 125, to cleave asunder.

P چیز *chîz*, f., 7, thing.

چین *chain*, ease.

چین *chîn*, f., 122, 304, frown, wrinkle.

چین بولنا *chîn bolnâ*, 275, to squeak out.

چیند *chend*, f., 272, trick; *chend-bâz*, 85, tricky.

چیونٹی *chiûnti*, 34, ant.

# ح

(All Arabic.)

حاجت *hâjat*, need; *hâjat-mand*, 32, in want of, needy.

حاذق *hâziq*, 8, skilful.

حاشیہ *hâshiya*, 220, margin; 233, border.

حاصل *hâsil*, 20, gain.

حاضر *hâzir*, 30, present; *hâzir-jawâbi*, 288, readiness in reply.

حافظ *hâfiz*, 12, keeping; 216, one who has committed the Qorân to memory; 237, custodian; *hâfiza*, 81, memory; *khudâ hâfiz*, 12, adieu!

حاکم *hâkim*, 21, ruler; *hâkim-i-waqt*, 311, ruler of the period.

چپکا *chupkâ*, silent; *chupke, chupke se*, silently; *chup, chup-chûp*, 53.
چپراسی *chaprâsî*, 128.
چپنی *chapnî*, 295, knee-cap.
چت *chit*, 85, flat on the back.
چتی *chittî*, 312, spot, black.
چٹخانا *chatkhânâ*, 231, to make crack or creak.
چترپتر *chatar-patar*, 243, gabbling.
چٹکی *chutkî*, 67, pinch; *chutkî-lenâ*, to pinch.
چٹورا *chatorâ*, 134, greedy; *chatorpan*, 134, greediness.
چٹھی *chithî*, 8, letter.
چچا *chachâ*, 131, uncle (paternal); *chachâ-zâd-bhâî*, 261, cousin.
چراغ *chirâg*, 235, lamp.
چرب‌زبانی *charb-zabânî*, 243, glibness.
چرچا *charchâ*, 47, discussion, talk, subject of conversation.
چرند و پرند *charand wa parand*, 32, beasts and birds.
چڑچڑا *chirchirâ*, 52, 96, peevish, ill-tempered.
چڑھنا *charhnâ*, 9, to ascend, rise, &c.
چست *chust*, 59, close-fitting; 312, brisk; *chustî*, 305, tightness.
چشم *chashm*, f., eye; *chashm-i-bad*, 112, evil eye; *chashm-poshî*, 57, overlooking; *chashm-dîd*, 23, eye-witness; *chashm-zadan*, 15, twinkling of an eye.
چشمہ *chashma*, 137, fountain.
چغلی *chuglî*, 89, tale-bearing.
چکر *chakar*, 166, circle, wheel; *chakrânâ*, 245, to become giddy.
چکھنا *chakhnâ*, 193, to taste.
چکی *chakkî*, 130, hand-mill.
چلانا *chalânâ*, 154, to let go, deliver (a kick); *chalnâ*, to go; *chal-denâ*, 204, to start; *chalta-phirta*, 2, walking about.
چلانا *chillânâ*, 155, to cry out.
چلو *chullû*, 150, handful of water.
P چلہ *chilla*, 9, period of forty days.
چمکارنا *chumkârnâ*, 307, to soothe.
چمکنا *chamaknâ*, 215, to shine.
چمگدڑ *chamgiddar*, 237, bat.
P چمن *chaman*, 247, parterre.
چنا *chanâ*, 47, a kind of vetch, known as "gram" in upper India.
P چنانچہ *chunânchi*, 47, accordingly.
چنپت ہونا *champat honâ*, 244, to vanish.
چنت *chunnat*, 304, crease.
P چند *chand*, 1, some, several; *chandân*, 18, somewhat; *chande*, 126, after some time; *chand-bâr*, 125, often; *chand-dar-chand*, 47, several; *chand-roza*, 42, brief.
چوپٹ *chaupat*, 209, wide open.
چوتھائی *chauthâî*, 226, a fourth.
چوٹ *chot*, hurt, pain.
چودھری *chaudharî*, II. 17.
چور *chor*, thief; *chorî*, 227, theft.
چوڑی *chûrî*, 59, puckering (of cloth); 130, bangle.
چوسر *chaûsar*, 162, a game at dice.
چوک *chauk*, 121, market-place; *Chândnî Chauk*, chief street in Dehlî, VI. 22.
چوکنا *chûknâ*, 57, to fail.
چوکنا *chaukannâ*, 215, (with four ears), alert.
چوکی *chaukî*, 132, 215, chair.
چولی *cholî*, 82, body (of coat).
چومنا *chûmnâ*, 133, to kiss.
چونچال *chaunchâl*, 32, sportive.
چونک‌پڑنا *chaunk-parnâ*, 38, to

## چ

## Form V. تَفَعُّل

(generally masculine.)



## Form VI. تَفَاعُل

(generally masculine.)



## ٹ

P تیره *tîra*, 34, dark, bedimmed; *tîragî*, 76, darkness.
P تیز *tez*, 7, sharp, pungent; 54, smart.
P تیماردار *tîmârdâr*, 12, nurse; *tîmârdârî*, 2, nursing.
تیور *tewar*, 201, behaviour, bearing.
تیوهار *te'ohâr*, 40, holiday.

*Arabic Verbal Nouns.*
(Infinitive.)

## Form II. تَفْعِیل
(generally feminine.)

تاثیر *tâsîr*, 64, effect.
تاریخ *târîkh*, 22, date; 120, history.
تاکید *tâkîd*, 7, 89, insistence.
تاویل *tâwîl*, 42, unsatisfactory explanation.
تائید *tâ'îd*, 295, impulse.
تبدیل *tabdîl*, 296, change.
تجربه *tajriba*, m., 230, experience.
تجویز *tajwîz*, 12, idea; 23, arrangement.
تحریر *tahrîr*, 210, writing; *tahrîrî*, 30, written.
تحسین *tahsîn*, 14, praise.
تحصیل *tahsîl*, 284, acquisition.
تحقیق *tahqîq*, 241, adv. for a fact; *lit.* ascertainment; *tahqîqât*, pl., 156, inquiry.
تحمیق *tahmîq*, 268, making a fool of, disparaging.
تحویل *tahwîl*, 273, charge.
تخصیص *takhsîs*, 75, 113, speciality.
تدبیر *tadbîr*, 6, plan, remedy.
تذکره *tazkira*, m., 50, mention.
تذلیل *tazlîl*, 26, disgrace.
ترتیل *tartîl*, 297, deliberate enunciation.
ترجیح *tarjîh*, 293, superiority.
تردید *tardîd*, 270, rebutment.
تسبیح *tasbîh*, 237, worship; XIII. 47.
تسلیم *taslîm*, 143, reverence, resignation, acknowledgment; *taslîmât*, pl., respects.
تشبیه *tashbîh*, 169, similitude.
تشخیص *tashkhîs*, 13, diagnosis.
تشریح *tashrîh*, 299, anatomy.
تشریف *tashrîf*, 55, honouring; *tashrîf lânâ*, to come; *tashrîf le-jânâ*, to go away; *tashrîf rakhnâ*, to stay, reside; *tashrîf-âwarî*, 231, advent.
تصدیق *tasdîq*, 94, verification.
تصنیف *tasnîf*, 226, composition.
تصویر *taswîr*, 215, picture; *bâ-taswîr*, 219, illustrated.
تعریف *ta'rîf*, 73, praise.
تعزیرات *ta'zîrât*, pl., 25, penalties; I. 123.
تعطیل *ta'tîl*, 118, vacation.
تعظیم *ta'zîm*, 86, doing honour to.
تعلیم *ta'lîm*, 6, teaching; *ta'lîm-i-niswân*, 47, female education.
تعمیل *ta'mîl*, 127, 138, performance.
تعیین *ta'în*, 205, fixed or special period.
تفرقه *tafriqa*, m., 95, difference.
تفریح *tafrîh*, 247, 298, recreation, refreshment.
تفضیح *tafzîh*, 145, 222, wickedness, foulness.
تفویض *tafwîz*, 281, committing to.
تقدیر *taqdîr*, 9, fate.
تقریب *taqrîb*, 60, festival; 284, occasion.
تقسیم *taqsîm*, 28, division.
تقلید *taqlîd*, 95, 262, following.
تقویت *taqwiyat*, 296, invigoration.
تکذیب *takzîb*, 270, proving false.
تکرار *takrâr*, 52, dispute. See Wright's *Arab. Gram.* vol. i. § 202.
تکلیف *taklîf*, 114, trouble; *taklîfât*, pl. 27.

پیٹنا *pîtnâ*, to beat; *pît-dâlnâ*, 104, to beat savagely; *pît-lenâ*, 2, to beat (oneself).

پیٹھ *pîth*, f., 85, back.

P پیچ *pech*, 274, complication; *pech o tâb*, 190, twining and twisting.

P پیچوان *pechwân*, 215, huqqa-snake.

پیچھے *pîchhe*, 15, after, behind; 69, on account of; *bîgha-pîchhe*, 274, per acre.

P پیدا *paidâ*, 5, produced, born; 12, shown.

P پیر *pîr*, 133, old man, saint; *pîrî*, 288, old age; *pîr-mard*, 283, venerable person.

P پیرایہ *pirâya*, 21, shape; 43, investment.

P پیروی *pairavî*, 22, exertion, following after.

P پیش *pesh*, in front, forward; *pesh-ânâ*, 46, to happen; 64, to treat; *pesh-karnâ*, 25, to bring forward; *pesh honâ*, 27, to be brought forward; *pesh-binî*, 16, foresight; *pesh-raft*, 199, successful; *pesh-nazar*, 21, under notice, present; *peshî*, 22, presentation.

P پیشانی *peshânî*, 122, forehead.

P پیشوا *peshwâ*, 174, leader.

پینا *pînâ*, to drink; *pî-lenâ*, 12, to drink.

## ت

P تاب *tâb*, f., endurance; *tâb-lânâ*, 164, to endure.

تابڑتوڑ *tâbar-tor*, 9, one after another, in quick succession.

A تابع *tâbi'*, 46, subject to.

تار *târ*, 104, thread, wire.

تارا *târâ*, 205, star.

تاریکی *târîkî*, 239, darkness.

تاڑجانا *târ-jânâ*, 256, to perceive.

P تازہ *tâza*, fresh; *tâzâ-dam*, 311, in good spirits; *tâzagî*, 251, freshness; *tâzagî-pasand*, 19, fond of novelty.

P تازیانہ *tâziyâna*, 5, scourge, whip, lash.

تاش *tâsh*, 162, cards; VII. 76; *tâsh-khelnâ*, 157, to play cards; *tâsh ke warq*, 158, the cards.

تاک *tâk*, f., 123, look out.

تانگہ *tânga*, 41, native cart on two wheels, drawn by bullocks.

تاننا *tânnâ*, 35, to stretch; *lambî tânkar*, stretched at length.

تاودینا *tâo denâ*, 295, to twist.

تاوکھاجانا *tâ'o khâ-jânâ*, 69, to be quite dried up.

P تاہم *tâham*, 138, nevertheless.

A تائب *tâ'ib*, XIII. 55.

P تباہ *tabâh*, 24, disconsolate, ruined; *tabâh-hâlat*, 60, ruined; *tabâhî*, 9, ruin; *tabâh-rozgâr*, 276, in distressed circumstances.

P تبر *tabar*, 242, axe.

P تپ *tap*, f., 272, fever.

P تپاک *tapâk*, 135, warmth.

P تخت *takht*, m., IV. 21.

تراہ *trâhi*, 59, cry for mercy.

ترسنا *tarasnâ*, to long for.

ترس جانا *tars-jânâ*, 10, to long for.

ترشوانا *tarashwânâ*, 304, to get cut.

P ترشی *turshî*, 146, acid.

A ترک *tark*, 48, abandoning.

ترکاری *tarkârî*, 69, vegetables.

A ترکہ *tarika*, 28, inheritance.

A تریاق *tiryâk*, 228, antidote; IX. 57.

تڑپنا *tarapnâ*, 89, to be in an anxious flutter, in a flutter of anxiety; 256, to bound, jump.

made of the vetch, used for washing clothes.

P بیش بہا *besh-bahâ*, 33, valuable; *besh-qîmat*, 186, valuable; *beshtar*, 247, generally.

بیع کرنا *bai' karnâ*, 271, to sell; *bai'-nâma*, 270, deed of sale.

بیعت کرنا *bai'at karnâ*, 145, to swear allegiance.

P بیگانہ *begâna*, 32, foreigner; *begânagî*, 15, alienation; *begânawâr*, 18, strange, independent.

بیگھا *bighâ*, 16, a square measure equal to about ⅝ Eng. acre.

بیل *bail*, 41, bullock.

بیل *bel*, f., 234, embroidery.

P بیمار *bîmâr*, sick, a sick person; *bîmârî*, 3, sickness; *bîmâr-pursî*, 3, inquiring after a sick person.

بین نواز *bîn-nawâz*, 216, lutist.

P بیوہ *bewa*, f., 3, widow; *bewagî*, 232, widowhood.

بیوہار *byohâr*, 40, business dealings.

P بیوی *biwî* or بی بی *bîbî*, 10, wife.

P بیہودہ *behûda*, 61, senseless; *behûdagi*, 145, folly.

# پ

P پابند *pâband*, 28, devoted to, bound to; *pâbandî*, 29, following.

پاجی *pâjî*, 145, low-bred.

P پاداش *pâ-dâsh*, 45, 298, punishment, retribution.

P پارچہ *pârcha*, 231, piece of cloth.

P پارسا *pârsâ*, 124, holy.

P پارسال *pârsâl*, 16, last year.

E پاس 16.' App. C.

P پاس *pâs*, 106, respect.

پاس پڑوس والا *pâs-paros-wâlâ*, 7, neighbour.

P پاک *pâk*, 42, pure.

پاکھنڈ *pâkhand*, 104, fraud, shamming.

P پاکیزہ *pâkîza*, 6, pure, chaste, clean, comely; *pâkîzagî*, 217, cleanness.

پالکی *pâlkî*, 105, "palkee."

پالنا *pâlnâ*, 32, to rear, protect.

پان *pân*, 11, betel-leaf; *pân-banânâ*, to prepare betel-leaf with spices, &c., for chewing; *pân-dân*, 155, spice-box.

پانا *pânâ*, 4, to find, get.

پانو, پاؤں or پانوں *pânw*, 2, foot; VII. 55.

پانی *pânî*, m., 11, water; *pânî-wânî*, 110; I. 9.

پاؤ *pâo*, 3, quarter.

P پاے *pâe*, m., foot; *pâe-jâma*, 59, drawers; *pâe-cha*, 234, leg of pantaloon; *pâe-dâr*, lasting; *pâe-gâh*, f., 286, dignity.

P پائین باغ *pâ'în-bâg*, 238, lower garden.

پپڑی *paprî*, 248, scale, scaliness.

پتا *patâ*, 26, trace, address; *pate kâ*, capable of being traced.

پتا *pattâ*, 75, leaf.

پتلا *patlâ*, 130, thin.

پتنگ *patang*, 162, kite.

پتھر *patthar*, 109, stone, rock; *patthrî*, 197, gravel.

پتیلی *patîlî*, 130, small metal pot.

پٹ *pat*, m., 297, sliding door (of palkee).

پٹاپٹی *patâpatî*, 215, pankha-fringe.

پٹاخا *patâkhâ*, 125, cracker.

پٹکنا *pataknâ*, 125, to strike; *patak-denâ*, 182, to strike down; *patakhnî*, 85, throw.

پٹنا *patnâ*, 17, to be accounted for, made good, &c.

پٹنا *pitnâ*, 150, to be beaten.

بھون بھون رونا *bhaun-bhaun ronâ*, 306, to weep aloud.

بھونکنا *bhaunknâ*, 165, to bark.

بھوننا *bhûnnâ*, 241, to parch.

بھیجنا *bhejnâ*, 7, to send.

بھید *bhed*, 135, mystery; *bhedî*, 26, adj., secret.

بھیڑ *bhîr*, f., 41, crowd.

بھیک مانگی *bhîk-mângî*, 255, alms.

H بھینٹ لینا *bhent-lenâ*, 10, to visit, sacrifice.

بھینچنا *bhînchnâ*, 181, to hug.

بھینسا *bhainsâ*, 242, buffalo.

P بے *be*, without, priv.; *be-âb*, 32, without lustre; *be-adab*, 59, disrespectful; *be-adabî*, 101, disrespect; *be-adabâna*, 103, disrespectfully; *be-e'tidâli*, 281, want of moral equilibrium; *be-îmân*, 184, unfaithful; *be-îmânî*, 25, faithlessness; *be-bâk*, 60, fearless; *be-bâkî*, 31, fearlessness; *be-bâkâna*, 243, fearlessly; *be-bûd*, 33, non-existent; *be-bahâ*, 217, priceless; *be-bahra*, 43, devoid of, unblessed with; *be-parwâî*, 120, heedlessness; *be-tâb*, 71, without power of self-control; *be-ta'alluq*, 20, unconnected with; *be-tamiz*, 59, indiscreet; *be-tamîzî*, 51, want of discretion; *be-tahzîbî*, 60, want of right training; *be-sabâti*, 6, unstability; *bejâ*, 119, out of place, improper; *be-châra*, 44, helpless, poor; *be-chain*, 36, restless; *be-hiss*, 294, senseless; *be-hayâ*, 59, shameless; *be-hayâ'i*, 86, shamelessness; *be-khabar*, 20, ignorant; *be-khûd*, 268, beside oneself; *be-dard*, 151, without pain; *be-dareg*, 272, unstinted; *be-dil*, 202, disheartened; *be-dili*, 44, discontent; *be-dharak*, 60, fearless; *be-dîn*, 48, irreligious; *be-dînî*, 50, irreligion; *be-rukh*, 314, unregardful; *be-zabân*, 155, speechless; *be-sudh*, 195, unhappy; *be-sura*, 59, out of tune; *be-sûd*, 64, unprofitable; *be-shakk*, 61, doubtless; *be-'onwânî*, 168, want of method; *be-gâyat*, 57, unlimited; *be-gairat*, 59, shameless, dishonourable; *be-gairati*, 26, shamelessness; *be-fikri*, 266, insouciance; *be-qâbû*, 61, intractable; *be-qarâr*, 109, uneasy; *be-qarârî*, 297, distress; *be-qala'î*, 130, untinned; *be-kasî*, 275, helplessness; *be-laus*, 6, unsullied; *be-mânind*, 291, unequalled; *be-minnat*, 57, spontaneous; *be-nasîb*, 43, not possessing; *be-nazir*, 291, unrivalled; *be-niyâz*, 56, independent; *be-waqt*, 15, ill-timed; *be-waq'at*, 20, worthless; *be-waq'ati*, 50, disrespect; *be-hunar*, 59, illiterate; *be-hunarî*, 289, want of ability; *be-hanjâm*, 18, inopportunely; *be-hosh*, 318, insensible; *be-hoshî*, 318, condition of insensibility.

A بیان *bayân*, 27, description.

بیاہ *byâh*, 47, marriage; *byâhâ*, 96, married; *byâhe se*, 97, after marriage.

بیٹ *bît*, 237, dung.

بیٹا *betâ*, 15, son; *betî*, daughter.

بیٹھنا *baithnâ*, 4, to sit; *baithe-bithâe*, VII. 73.

بیج *bîj*, 28, seed.

* بیچا *bichâ*, f., III. 3.

بیچوں بیچ *bîchon-bîch*, 247, in the centre.

P بیدار *bedâr*, 39, awake.

بیڑا *bîrâ*, 63, betel-leaf, challenge.

بیڑی *berî*, 189, fetter.

بیسن *besan*, 11, a kind of soap

بنیہ or بنیا *baniya*, 128, "bunnia," store-keeper.

P بو *bû*, f., smell.

بوا *bûâ*, III. 5.

بوتا *bûtâ*, 154, power.

بوتی *botî*, 109, 188, bit of flesh or meat.

بوجھنا *bûjhnâ*, 75, to understand, think out.

بودا *bodâ*, 20, 303, timid, faint-hearted.

بوڑھیا *bûrhiyâ*, 97, old woman.

P بوسہ *bosa*, 315, kiss.

بولنا *bolnâ*, 11, to say, speak; *bolnâ châlnâ*, 155, to speak, talk; *bol-châl*, 201, familiar talk.

بونا *bonâ*, 28, to sow; *bo-lenâ*, 16, to sow (in one's own interest); *bo-chalnâ*, 46, to go on sowing.

بونٹ *bûnt*, m., 242, green pod of gram.

P بہار *bahâr*, f., 15, spring.

بھاری *bhârî*, 9, grievous, burdensome; 177, thick (voice).

بھاڑ *bhâr*, 30, oven.

بھاگ *bhâg*, 103, prosperity.

بھاگر *bhâgar*, f., 207, flight.

بھاگنا *bhâgnâ*, 12, to fly.

بھانجا *bhânjâ*, 100, nephew; *bhânjî*, 111, niece.

بھانڈ *bhând*, 216, strolling player.

P بہانہ *bahâna*, 56, pretext; **bahâna-talab*, 36, seeking a pretext.

بھائی or بھئی *bhâ'î* or *bha'î*, 241, brother.

بھاین بھاین کرنا *bhâen-bhâen karnâ*, 180, to make a moaning sound.

بھبوت *bhabût*, m., 244, dirt.

P بہتر *behtar*, 47, better; *behtarî*, 65, welfare.

بھتنا *bhûtnâ*, 245, spirit.

بہتیرا *bahuterâ*, 28, many; 178, often.

بہرا *bahrâ*, 33, deaf.

بھرآنا *bhar-ânâ*, 88, overflow.

P بہر کیف *ba-har-kaif*, 55, in every way, on the whole; I. 28.

بھرنا *bharnâ*, 11, to be full; *bharwânâ*, 152, to cause to be filled.

بھروسا *bharosâ*, 101, reliance.

بھڑ *bhir*, f., 98, wasp.

بھڑبھونجا *bharbhûnjâ*, 241, grain-parcher.

بھس *bhus*, 242, straw.

بہکانا *bahkânâ*, 141, to beguile; *bahaknâ*, 32, to wander.

بھیک منگا *bhik-mangâ*, 174, 248, asker of alms, beggar.

بھگت *bhagat*, 111, part in a play.

بھگتنا *bhugatnâ*, 45, to suffer.

بھگوان *Bhagwân*, 129.

بھل or بل *bhal* or *bal*, 67; *munh ke bhal*, flat on face.

بھلا *bhalâ*, 15, interj., well! adj., good; *bhalâ'î*, 47, goodness; *bhale-mânus*, 60, gentleman; *bhalmansâhat*, 179, gentility.

بھلا رکھنا *bhulâ-rakhnâ*, 196, to forget; *bhulâ-denâ*, 36, ditto.

بھلسنا *bhulasnâ*, 241, to be parched or roasted.

بہلنا *bahlnâ*, 53, to be pleased; *bahlâ-lenâ*, 72, to amuse.

P بہم *baham*, 7, together.

بھننا *bhunnâ*, 241, to be parched.

بہنوئی *bahnoʼî*, 113, brother-in-law.

بہو بیٹی *bahû-beṭî*, VIII. 15.

بھوت *bhût*, 199, demon, spirit.

بھوک *bhûk*, f., 69, hunger; *bhûkâ*, 44, hungry.

بھولا *bholâ*, 132, artless, simple-minded; *bhole-pan*, 67, artlessness.

بھول بسر جانا *bhûl-bisr-jânâ*, 203, to be completely forgotten.

بھولجانا *bhûl-jânâ*, 33, to forget; *bhûlnâ*, ditto; *bhûlkar*, 6, by mistake; *bhûle se*, 223, inadvertently.

* بڑ بکواس *bar-bakwâs*, f., 227, sheer nonsense.

بڑھا چڑھا *barhâ-charhâ*, 161, pre-eminent.

بڑھکر *barhkar*, 40, adv., more.

بڑھنا *barhnâ*, 46, to increase.

A بزاز *bazzâz*, 272, clothier.

P بزرگ *buzurg*, venerable person; *buzurgwâr*, 24, venerable; * *buzurgdâsht*, 33, respectful treatment.

بس *bas*, 63, power.

P بس *bas*, 9, enough.

A بساط *bisât*, f., II. 102; 281, board; *bisâtî*, 272, general dealer.

بسرکرنا *basar karnâ*, 18, to live; *basar-honâ*, 16, to be inhabited.

A بسم الله *bismillah*, 63.

بسنا *basnâ*, 57, to be inhabited.

بسنتی *basantî*, 242, pale yellow.

A بشر *bashar*, 191, mortal, human being.

A بصیر *basîr*, 30, seeing.

A بطالت *batâlat*, 225, falsehood, vanity.

A بطون *batûn*, 256, hidden purpose.

A بعد *ba'd*, 27, prep., after.

A بعض *ba'z*, 47, some (out of many); *ba'zî*, 70.

A بعید *ba'îd*, 217, distant.

A بعینہ *bi-'ainihi*, 130, exactly like.

A بغاوت *bagâwat*, 25, rebellion.

P بغل *bagal*, f., 82, side; *bagal-men*, under the arm; *baglî*, 273, familiar.

A بکا *bukâ*, f., 297, wailing.

P بکارآمد *ba-karâmad*, 270, valuable, profitable.

بکانا *bikânâ*, 227, to sell; *biknâ*, 227, to be sold.

بکرا *bakrâ*, 170, goat.

بکنا *baknâ*, 51, to chatter.

بکھرنا *bikharnâ*, 158, to be scattered.

بکھیڑا *bakherâ*, 17, worry, difficulty.

بگاڑ *bigâr*, m., 62, 146, 316, badness, quarrel, putrefaction; *bigârnâ*, 46, to spoil; *bigarnâ*, 34, to be ruined.

بل *bal*, 97, twist.

بل *bil*, 304, hole.

A بلا *balâ*, f., 26, evil; *balâ se*, VI. 55; *balâen-lenâ*, V. 25.

A بلاد *bilâd*, 291, country; br. pl. of بلد *balad*.

بلانا *bulânâ*, 27, to summon; *bulâwâ*, 167, 314, summons, invitation.

بلبلانا *bilbilânâ*, 56, to weep aloud.

بلکنا *bilaknâ*, 99, to sob or weep.

P بلند اقبال *buland-iqbâl*, 222, highly fortunate.

بلوا بھیجنا *bulwâ-bhejnâ*, 203, to summon.

بلی *billî*, 87, cat.

P بند *band*, 2, 16, closed, silent; 59, tie-string; *bandi*, 144, stoppage, closure.

P بندہ *banda*, 19, slave, bondsman; *bandagân*, Pers. pl., 45; *banda-nawâzi*, 237, favouring with a visit; *bandagî*, 143, service, a form of salutation by inferiors; *bandî*, 197, female slave.

بندھانا *bandhânâ*, 20, cause to brace; *bandhnâ*, 22, to be framed; 57, to be arranged for.

P بن ران *bun-i-rân*, 295, groin.

بننا *bannâ*, 47, to be made; *banjânâ*, 3, to become; *ban-baithnâ*, 35, to be deliberately made; *banâ-lenâ*, 18, to build for self; *banwânâ*, 17, to have made; * *banâo*, 303, making up, adornment of person.

P بنیان *bunyân*, f., 251, foundation, resources.

A بارك الله *bâraka 'llâh*, 138, God bless thee!

P* بارور *bârwar*, 242, fruit-bearing.

P بارہ *bâra*, 22, matter, business; *bâre*, 85, at last; 102, all at once.

P باز back, again; *bâz-rakhnâ*, 36, to hold back; *bâz ânâ*, *bâz âmadan*, 56, to leave off; *bâz-dîd*, 2, return visit; *bâz yâft*, 14, recovery (of something lost).

P بازار *bâzâr*, 1, bazaar; *bâzârî*, 145, low fellow.

P بازو *bâzû*, 11, arm.

باس *bâs*, f., 310, odour; *bâsî*, 240, stale.

A باطن *bâtin*, 223, interior.

A باعث *bâ'is*, 18, cause.

باغ باغ ہونا *bâg bâg honâ*, 112, to be joyful.

A باقی *bâqî*, 11, remaining; I. 48; *bâqîyât*, 46, pl. remains, vestiges.

P باك *bâk*, 60, fear.

بال *bâl*, 35, hair; *bâl-bachche*, 18, children.

P بالا *bâlâ*, upon, above; *bâlâe tâq*, 42, on the shelf, *bâlâ batânâ*, 43, to evade.

بالی *bâlî*, 130, ear-ring.

A بالخاصہ *bil-khâssa*, 21, specially.

A بالضرور *bi-z-zarûr*, 308, necessarily.

A بالفرض *bilfarz*, 138, supposing.

A بالکل *bi-l-kull*, 46, altogether.

بانات *bânât*, 234, broad-cloth.

بانٹیا *bântiyâ*, 263, share.

باندھنا *bândhnâ*, 11, to tie, bind, bandage.

بانسا *bânsâ*, 318, bridge (of nose).

بانکا *bânkâ*, 236, fop.

A بانی *bânî*, 169, founder.

P باوا آدم *bâwâ-âdam*, 179, paterfamilias.

P باور *bâwar*, 246, confidence.

P باورچی *bâwarchî*, 7, cook; *bârwarchî-khâna*, 176, kitchen.

باولا *bâolâ*, 250, mad.

باھر *bâhar*, 11, outside.

A بائع *bâ'i'*, 269, purchaser.

P بت *but*, m., 51, idol; *but-khâna*, 283, temple.

بت *but*, m., 163, gambling-board.

بتانا *batânâ*, 30, declare; *batâ-lenâ*, 137.

بتگڑ *bataggar*, 189, palaver.

بٹ دینا *bat-denâ*, 72, to wind.

بٹھانا *bithânâ*, 35, to make sit up.

بٹیر *bater*, f., 59, quail; 138, quail-fighting.

P بجا *ba-jâ*, 108, in place, correct; *bajâe*, 25, instead of; *bajâ-âwarî*, 36, performance.

بجانا *bajânâ*, 52, to play (on an instrument); *baj-chuknâ*, 20, to have done sounding.

بجلی *bijli*, 44, lightning.

بجھنا *bujhnâ*, 193, to be appeased.

بچپن *bachpan*, 116, childhood.

بچنا *bachnâ*, 8, to escape.

P بچہ *bachcha*, 3, child.

بچھڑا *bachhrâ*, 147, calf.

بچھنا *bichhnâ*, 59, to be set out; *bichhânâ*, 83, to spread; *bichhwâ-denâ*, 239, to have spread; *bichhona*, 83, bedding.

A بحث *bahs*, f., 147, dispute.

A بحران *bohrân*, 272, crisis.

A بخار *bukhâr*, fever.

P بخت *bakht*, 284, fortune.

بخشنا *bakhshnâ*, 58, to pardon; 70, to give; *bakhshâyish*, 277, forgiveness.

P بد *bad*, bad; *badtar*, 34, worse; *badtarîn*, 124, worst; *bad-akhlâqî*, 124, immorality; *bad-bakht*, 46, unfortunate; *bad-hawâss*, 198, faint; *bad-khwâh*, 160, ill-wishing; *bad-râh*, 135, wicked; *bad-raunaq*, 34, dull; *bad-zabân*, 59, foul-mouthed; *bad-*

tention; *irâdat-mand,* 133, devotee.
ارشاد *irshâd,* 27, 135, order; *irshâd-farmânâ,* to issue an order, demand.
اسراف *isrâf,* 134, prodigality.
اطاعت *itâ'at,* 45, submission; also طاعت *tâ'at,* 127.
اسلام *islâm,* 50.
اسہال *ishâl,* 12, 142, purging.
اشارہ *ishâra,* 83, hint, sign.
اشراق *ishrâq,* I. 35.
اصرار *isrâr,* 18, 84, 166, pressing, insistence, entreaty.
اصلاح *islâh,* f., 46, reform, reformation; 303, shaving; *islâh-pazîr,* 48, susceptible of correction.
اظہار *izhâr,* 29, 276, statement, declaration.
افاقہ *ifâqa,* 15, recovery, return to consciousness.
افطار *iftâr,* II. 28.
اقبال *iqbâl,* 223, prosperity.
اقدام *iqdâm,* 45, advance.
اقرار *iqrâr,* 26, 73, confession; 276, agreement.
الحاح *ilhâh,* 56, importunity.
الزام *ilzâm,* 23, crime, charge, blame.
الہام *ilhâm,* 40, 159, revelation.
امداد *imdâd,* f., 216, help.
امکان *imkân,* 62, ability, possibility.
انصاف *insâf,* 27, justice; *insâfan,* 44, justly; *be-insâfî,* 45, injustice.
انعام *in'âm,* 8, 41, gift, reward.
انکار *inkâr,* 18, denial, refusal.
ایذا *îzâ,* f., 27, distress, trouble; XIII. 21.
ایما *îmâ,* 30, hint.
ایمان *îmân,* 29, faith, creed.

## Form VII. انفعال

انبساط *imbisât,* 251, refreshment.
انحراف *inherâf,* 170, defection.
انسداد *insidâd,* 6, 106, 118, prevention.
انعقاد *in'eqâd,* 295, periodical session. *
انقطاع *inqitâ',* 14, termination, finale.
انقلاب *inqilâb,* 35, 294, change, vicissitude.
انقیاد *inqiyâd,* 292, subjection.
انکسار *inkisâr,* 5, broken-spiritedness, humbleness; *inkisârî,* humility.

## Form VIII. افتعال

ابتدا *ibtidâ,* f., 14, beginning; *ibtidâ'an,* 53, 293, at first.
ابتلا *ibtilâ,* 276, misfortune.
اتحاد *ittehâd,* XIII. 45.
اتفاق *ittifâq,* 121, occasion, coincidence.
اتقا *ittiqâ,* 29, piety.
اجتماع *ijtimâ',* 22, concourse.
احتساب *ehtisâb,* 43, reckoning; *nafs kâ ehtisâb,* 45, self-examination.
احتمال *ehtimâl,* 14, 148, doubt, expectation.
احتیاط *ehtiyât,* f., 8, 23, 34, care, circumspection, &c.; *ehtiyâtî,* 49, carefulness; *ehtiyâtan,* 214, carefully.
اختصار *ikhtisâr,* 84, abbreviation.
اختلاج *ikhtilâj,* 237, palpitation.
اختلاط *ikhtilât,* 2, 18; *lit.* mixing with, intimacy, familiarity.
اختلاف *ikhtilâf,* 42, contradiction.
اختیار *ikhtiyâr,* power, authority, pl. *ikhtiyârât,* 22; *be-ikhtiyâr,* 44, powerless, unable to help oneself.
ادعا *idde'â,* 233, claim.
ارتکاب *irtikâb,* 269, commission.
اشتباہ *ishtibâh,* 276, suspicion.
اشتداد *ishtidâd,* 12, 14, 21, increase, strengthening.
اشتہا *ishtehâ,* f., 240, hunger.

انگرکها *angarkhâ*, 59, coat.
انگریز *angrez*, 30, Englishman; *angrezî*, 7, English.
انگڑائی *angrâ'î*, 205, yawning.
انگلی *unglî*, 91, finger.
انگوٹھی *angûthî*, 310, ring.
A انواع *anwâ'*, 33, sorts; br. pl. of نوع *nau'*.
انوکھا *anokhâ*, 170, 202, unique.
انہونی *an-honî*, 63, impossibility.
آوا *âwâ*, 94, kiln.
P آوارہ *âwâra*, 59, vagabond.
P آواز *âwâz*, f., 47, voice; *âwâza kasnâ*, 82, to tell tales.
A اوائل *awâ'il*, 232, beginnings; br. pl. of اول *awwal*.
اوپرتلے *ûpar-tale*, 13, 82, in succession.
اوپروالا *ûpar-wâlâ*, 39, outsider.
اوپری *ûparî*, 29, on the surface; *ûparî dil se*, I. 135.
اداس *udâs*, 202, sad; *udâsî*, 20, sadness.
اودهم *ûdham*, f., 117, 132, noise.
A اوراد *aurâd*, 282, br. pl. of ورد *wird*.
A اوراق *aurâq*, 303, papers; br. pl. of ورق *warq*.
اوڑھنی *orhnî*, 74, veil.
اوڑھ لینا *orh-lenâ*, 74, to veil.
اوصاف *ausâf*, 291, qualities; br. pl. of وصف *wasf*.
اوضاع *auzâ'*, f., 209, behaviour; br. pl. of وضع *waz'*.
اوقات *auqât*, f., 124, times; br. pl. of وقت *waqt*.
A اول *awwal*, 6, first.
اولا *olâ*, 241, hail.
A اولاد *aulâd*, f., 48, offspring; *bè-aulâd*, 311, childless.
A اولیا *auliyâ*, 227, saints; br. pl. of ولی *walî*.
اوں *ûn*, 307, oh! hoo!
اونٹ *ûnt*, m., 310, camel.
اوندھا *aundhâ*, II. 32.
اونگھنا *ûnghnâ*, 56, to be drowsy; *ûnghtâ*, adj., 202, drowsy.

اویر *aver*, 208, late; VIII. 11.
آہ کھینچنا *âh khenchnâ*, 50, to sigh.
آہا *âhâ*, 141, ha! ha!
آہٹ *âhat*, 154, sound.
P آہستہ *âhista*, 22, 74, softly, slowly; *ahistagî*, 110, gentleness.
A اہل معاملہ *ahl-i-mu'âmala*, 22, man of business; *ahl-i-islâm*, 105, Musalmân.
P آہنی *âhanî*, 253, iron.
آیا *âyâ*, 250, whether.
A آیت *âyat*, 25, verse of a Sûra.
ایچ پیچ *ech-pech*, 190, twisting and twining.
P ایزدی *îzidî*, 26, divine.
ایں *ain*, 134, 205, hallo! ah!
اینٹ *înt*, 17, brick.
اینٹھنا *ainthnâ*, 58, to wriggle.
P آیندہ *âyanda*, 56, coming.
ایندھن *îndhan*, 242, fuel.
A آئینہ *â'îna*, 303, mirror.
P ایوان *aiwân*, 294, palace.
ای ہی *aî-hai*, interj., 177, hi! hi!

*Arabic verbal nouns of action.*

(Infinitive.)

### FORM IV. اِفْعال

اتمام *itmâm*, 139, conclusion; *itmâman li-l-hujjati*, XII. 71.
اجازت *ijâzat*, 203, leave.
احاطہ *ehâta*, 256, enclosure, X. 105.
احرام حج *ehrâm-i-hajj*, 262, garb of pilgrimage, XI. 9.
احسان *ehsân*, 44, 73, kindness; *ehsân jatânâ*, to remind a person of an obligation; *ehsân-mandî*, 133, gratitude.
اخلاص *ikhlâs*, 259, intimacy; 311, purity.
اذعان *iz'ân*, 14, certainty; *iz'ânî*, 23, certain.
ارادہ *irâda*, 17, 40, design, in-

A الامان *al-amân*, III. 9.
الاهنا *ulâhnâ*, 95, reproach.
A البتہ *albatta*, 1, certainly.
E البم 216. App. C.
الٹ دینا *ulat-denâ*, 92, to turn upside down; *ulat-karnâ*, 217, to turn over; *ultâ, ultî*, 134, 61, instead (reverse of); *ulte pâ'on*, 24, with feet turned the other way.
A الحمد لله *al-hamdu li'llâh*, 76, God be praised!
A السلام علیکم *as-salâm 'alaikum*, VII. 15.
T الغارون *algâron*, III. 8.
A الغرض *al-garz*, 168, in short.
A الفاظ *alfâz*, 46, words; br. pl. of لفظ *lafz*.
A الله *allâh*; *allâh-mi'ân*, 29, the Lord God; *ilâhî*, 40, divine; 24, O God! *allâhu-l-'âlamîn*, 46, Lord of the worlds.
الگ تھلگ *alag-thalag*, 53, separated; 303, awry.
الماری *almârî*, 123, 217, case, chest.
الو *ullû*, 245, owl.
A الوان *alwân*, 33, kinds; br. pl. of لون *laun*.
P آلودگی *âlûdagî*, 277, pollution.
اماجان or امان‌جان *ammâ-jan* or *ammân-jân*, 67, mother dear; *ammâ-bâwâ*, 184, materfamilias.
P آمادہ *amâdah*, 26, prepared; *âmad*, 15, income; *âmdanî*, 233, income; *âmad wa shud*, 2, coming and being present, social intercourse.
A امام *imâm*, 142, spiritual leader.
A امانت *amânat*, 34, trust.
A امر *amr*, 40, matter, affair.
P امروز *imroz*, 279, to-day.
P امسال *imsâl*, 16, this year.
A امن و امان *amn wa amân*, 10, peace and peacefulness.
امنے‌سامنے *âmne-sâmne*, 216, opposite each other.
P آموختہ *âmokhta*, 83, lesson; IV. 19.
A امید *ummed*, f., 16, hope; *ummedwâr*, hoping, expectant, an expectant.
A امیر *amîr*, 112; *amîrî*, 188, gentility; *amîr-zâda*, 162, well-born; *amîr-zâdagî*, 233, good birth; *amîr-ghar*, 187, family of a gentleman.
A آمین *âmîn*, 116.
آنا *ânâ*, to come, *passim*.
انا *annâ*, f., 70, wet-nurse.
P انبار *ambâr*, 32, store.
آن‌بننا *ân-bannâ*, 20, 39, to settle on, to happen to.
انتری *antrî*, 240, intestine.
E انترنس 16. App. C.
P انجام *anjâm*, end; *anjâm-i-kâr*, 27, issue of affair; *anjâm-dihî*, 289, performance.
انجان *anjân*, 176, ignorant; *anjân bannâ*, to feign ignorance.
A انجیل *injîl*, 126, evangel.
آنچ *ânch*, f., 69, heat.
P انداز *andâz*, 52, bearing; *andâza*, 271, estimate.
P اندر *andar*, 12, in, within; *andarân*, 222, within, inside, interior.
P اندوختہ *andokhta*, 15, property.
اندھا *andhâ*, 33, blind; *andhere munh*, I. 72.
P اندیشہ *andesha*, dread.
انڈیلنا *undelnâ*, 175, to pour from one thing into another.
A انس *uns*, 52, 222, 302, friendliness, familiarity, affection.
A انسان *insân*, 19, mankind; *insâniyat*, 31, 127, humanity.
آنسو *ânsû*, 48, tear.
A انشا الله *inshâ-l-llâh*, 49, if God pleases.
A انصار *ansâr*, 26, aiders; br. pl. of ناصر *nâsir*.
آنکنا *ânknâ*, 131, to value.
آنکھ *ânkh*, f., 11, eye; *ânkh bachânâ*, to escape notice.
انگار *angâr*, 219, embers.

آس *âs*, f., 170, hope.
P آسان *âsân*, 42, easy.
P آسایش *asâyish*, 32, ease.
A اسباب *asbâb*, 20, baggage; 6, causes; *asbâb-parast*, 36, worshipper of causes.
P استاد *ustâd*, 138, preceptor; *ustânî*, 192, preceptress.
P آستان *âstân*, 290, threshold.
P استوار *ustâwâr*, 45, firm.
P آستین *astîn*, f., 143, sleeve.
آسرا *âsrâ*, 15, 30, hope, reliance.
P آسمان *âsmân*, 33, sky.
A اسم با مسمی *ism bâ musamma*, II. 39.
P آسوده حال *âsûda-hâl*, 312, well-to-do.
P اشک *ashk*, 297, tear.
E اشٹیشن 20. App. C.
A اشعار *ash'âr*, 220, poems; br. pl. of شعر *shi'r*.
P آشنا *âshnâ*, 2, 42, friend, acquaintance; *âshnâ-honâ*, 47; to be acquainted with.
A اصحاب *ashâb*, 301; br. pl. of *sâhib*.
آصف خانی *Asaf-khânî*, X. 29.
A اصل *asl*, f., 49, essence, reality, root; *asl-khair se*, really well; *aslî*, 81, real; *asl wa sûd*, 130, principal and interest.
A اصول *usûl*, 75, principles; br. pl. of اصل *asl*.
A اطراف *atrâf*, 282, sides; br. pl. of طرف *tarf*.
A اعضا *a'zâ*, 26, limbs, members; br. pl. of عضو *'azw*.
A اعظم *a'zam*, 285, chief; *lit.* greater.
A اعمال *a'mâl*, br. pl. of عمل *'amal*; *a'mâl-nâma*, 27, charge-sheet.
A اعوان *a'wân*, 26, assistants; br. pl. of عون *'aûn*.
آغون *âgûn*, XIII. 29.
اف *uf*, 249, ugh! *uf-karnâ*, to express disgust.
A آفت *âfat*, 3, 51, misfortune, calamity; *âfât*, br. pl.
P افتاد *uftâd*, f., II. 97.
P آفرین *âfrîn*, 109, 263, bravo; *âfrînish*, 252, creation.
E افسر 168. App. C.
P افسرده *afsurda*, 197, gloomy; *afsurdagi*, 58, melancholy; *afsurda-dilî*, 58.
P افسوس *afsos*, 14, sorrow.
A افعال *af'âl*, 27, deeds; br. pl. of فعل *fe'l*.
A افکار *afkâr*, 246, conceits; br. pl. of فکر *fikr*.
A افیم *afîm*, f., 155, opium.
T آقا *âqâ*, 138, master.
A اقارب *aqârib*, 137, relations; br. pl. of قریب *qarib*.
A اقسام *aqsâm*, 33, kinds; br. pl. of قسم *qism*.
اکارت *akârat*, 29, ineffectual; *akârat jânâ*, to be ineffectual.
اکتانا *uktânâ*, 19, to be wearied of, disgusted at.
A اکثر *aksar*, 29, most, several; 79, generally; *aksar auqât*, 124, often.
اکڑنا *akarnâ*, 41, to strut.
اکسانا *uksânâ*, 181, to urge on.
اکا *ikka*, 41, a cart on two wheels, smaller than the *tânga*, and drawn by a *single* pony.
اکھاڑ لینا *ukhâr-lenâ*, 121, to tear off.
اکھٹا *ikhattâ*, 4, in all, altogether.
اکھڑ جانا *ukhar-jânâ*, 318, to be indistinct; *ukhrâ*, 60, unsteady.
اکھل کھرا *akhal-khurâ*, V. 16.
اکیلا *akelâ*, 14, alone.
آگ *âg*, f., 11, fire.
P آگالدان *ugâldân*, 155, 215, spittoon, or spitting-jar.
اگانا *ugânâ*, 69, 251, to cause to grow.
آگاہ کرنا *âgâh karnâ*, 250, to inform; *âgâh-honâ*, 238, to be informed.
اگلا *aglâ*, 21, former; 225, next.
الاچی *ilâchî*, 11, cardamom.

آٹا *âtâ*, 58, flour-meal.
اٹکل *atkal*, f. 51, guess.
اٹھانا *uthânâ*, 48, to bring up; *uthâ-denâ*, 2, to lay aside; *uthnâ*, to rise.
اٹھک بیٹھک *uthak-baithak*, 103, 'up-down.'
اٹوانٹی کھٹوانٹی *atwântî khatwântî*, I. 9.
A اثاثه *asâsa*, 130, goods.
A اثر *asr*, 44, effect; *âsâr*, br. pl., 12, signs.
A اثنا *asnâ*, 214, interval.
A اجر *ajr*, 42, recompense, reward; *ujrat*, 278, ditto.
اجڑا *ujrâ*, V. 9.
A اجل *ajal*, f., 8, death.
اجلا *ujlâ*, 34 bright.
A اجنبی *ajnabî*, 24, stranger, foreigner.
اچاٹ ہونا *uchât honâ*, 117, to be scared away.
آچار *âchâr*, 220, pickle.
اچھالنا *uchhâlnâ*, 59, to exalt, honour; *uchhalnâ*, 131, to dance about.
اچنبھا *achambhâ*, 75, strangeness; *achambhâ-karnâ*, 53, to wonder.
A احکام *ahkâm*, 36, commands; br. pl. of حکم *hukm*.
A احمق *ahmaq*, 206, fool.
A اخبار *akhbâr*, 8, 163, newspaper; br. pl. of خبر
A آخر *âkhir*, 8, at last, after all, at any rate; *âkhirkâr*, 139, at last; *âkhirat*, 159, end, issue; *âkhirî*, 317, final.
A اخلاق *akhlâq*, 51, good manners, politeness; br. pl. of خلق *khulk*.
A اخیر *akhir*, 243, final.
A ادا *adâ*, f., 4, performance; 19, fashion; 309, act, duty or circumstance of life.
A ادب *adab*, 67, respect; br. pl. *âdâb*, 143, respects; 168, etiquette.
A ادعو *ad'û*, XII. 31.

آدمی *âdmî*, 1, man, woman; *âdam-zâd*, 59, human being.
A ادنیٰ *adna*, 34, contemptible; *adna-'âla*, 22, low and high.
آدھا *âdhâ*, 1, half; *adh-mûâ*, 85, half-dead; *adhûrâ*, 18, half-done; *adhyâ*, I. 16.
ادھار *uddhâr*, 33, 128, debt.
ادھیڑنا *udhernâ*, 306, to undo, expose.
ادھیڑبن *udherbun*, f., 12, *lit.* unweaving and weaving=perplexity, muddle.
اڈا *addâ*, 204, dooli-stand.
A ارباب *arbâb*, 284, lords; br. pl. of رب *rabb*.
A اربع *arb'a*, 141, four.
ارد *urd*, 36, vetch.
E اردلی 232, 295. App. C.
T اردو *urdû*, f., 47, the Urdû or Hindustani language.
A ارزاق *arzâq*, 242, supplies; br. pl. of رزق *rizq*.
P ارزانی *arzânî*, 311, cheapness, plenty.
P آرزو *ârzû*, f., 73, desire; *ârzû-mandî*, 36, desire.
A ارشد *arshad*, 151, righteous.
A ارض *arz*, f., 231, earth.
EH ارگن باجا *argan-bâjâ*, 216, musical-box.
اڑنا *urnâ*, 27, to fly; *urânâ*, to make fly.
اڑنگا *arangâ*, IV. 28.
P آزاد *âzâd*, 18, free; 147, liberated; XIII. 63; *âzâdî*, 166, liberty, license.
P ازاربند *izâr-band*, 234, trouser-string.
P ازبسکہ *az-bas-ki*, 230, inasmuch as.
P ازخود *az-khûd*, 231, of itself, voluntary.
P آزرده *âzurda*, 197, grieved, vexed; *âzurdagî*, 146, vexation.
P ازسرنو *az sar-i-nau*, 170, afresh.
آزمانا *âzmânâ*, 30, to test; *âzmâyish*, 230, 284, test, trial.

# INDEX AND VOCABULARY.

1. This is intended for reference as an Index chiefly. No student should be without Platts' Dictionary.
2. Words not found in existing dictionaries are marked with an asterisk.
3. Arabic de-verbal nouns are separately grouped, according to their several Forms or Measures, under ا ت and م.
4. The *exceptional* genders only of nouns are marked. The student will bear in mind that—
   - (*a*) Nouns ending in *â*, *o*, *û*, and in any consonant except *t*, are masculine.
   - (*b*) Nouns ending in *î* and *t* are feminine.
   - (*c*) Nouns formed by dropping the characteristic of the *masdar* in Hindî and Persian verbs are feminine.
   - (*d*) Persian verbals in *-ish* are feminine.
5. Arabic numerals refer to the pages of the text; and Roman numerals followed by Arabic numerals refer to the chapters and notes.

# توبة النصوح

## پهلا باب

[1] اب سے دور چند سال دهلي مين هيضے کا اتنا زور هوا کہ ايك
[2]حکيم بقا کے کوچے مے هر روز [3] تيس تيس چاليس چاليس آدمي
چهيجنے لگے ـ ايك بازارِ موت تو البتہ گرم تها [4]ورنہ جدهر جاؤ
منّاتا اور ويراني جسطرف نگاہ کرو وحشت و پريشاني [5]جن
بازارون مين آدهي رات تك کهوے سے کهوا چهِلتا تها ايسے

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[1] *Ab se dûr chand sâl*, 'some years ago': an instance of what is called *zenâna bolî*, or the talk of the household, as compared with book phraseology. This meaning of *dûr* is unnoticed by the dictionaries.

[2] *Hakîm Baqâ* (Dr. Immortality) Street, as a scene of the ravages of the pestilence, is quite in keeping with the grim humour of some of the author's subsequent descriptions.

[3] *Tîs tîs, châlîs châlîs.* The repetition of cardinal numbers usually conveys the idea of distribution. Here, and generally in this work, emphasis is the intention, and the rendering is 'so many as thirty or forty.' Similarly, *âdhî âdhî rât tak* means 'up to the very middle of the night.'

[4] *Warna jidhar jâo*, &c. The rhythmical parallelism, of which this sentence is an example, is an imitation of the diction of the Koran, and, where it is not allowed to degenerate into a jingle, is considered good style. *Warna* is a favourite particle with Nazîr Ahmed, and may generally be translated 'were it not so,' 'if this had not been the case,' or 'else.' See also Note 5, Ch. IV. For the tense of *jâo*, see Platts, § 437.

[5] *Jin bâzâron men . . . band.* A good example of the terseness of the language. As regards the attraction of the antecedent into the relative clause, see Platts, § 386. *Din do pahar*, 'at noon,' is an abreviation of *din ke do pahar hone ke waqt par*; and *jâte hûe* is equivalent to *jâte hûe âdmî ko*, 'to a person going, or walking, in the street.'

اُجڑے پڑے تھے کہ دن دو پہر جاتے ہوئے ڈر معلوم ہوتا کٹورون کي
جھنکار موقوف سودےوالون کي پُکار بند ـ [6]ملنا جُلنا [7]اِخْتِلاط و
مُلاقات آمد و شُد بیمارپُرسي و عِیادت بازدید و زیارت مِہمانداري
و ضِیافت کُلّ رسمین لوگون نے اُٹھادین ـ ہر شخص اپني حالت مین
مُبْتَلاے مُصیبت مین گرفتار زندگي سے مایوس [8]کہنے کو زندہ پر مُردے
سے بدتر نہ دل مین ہِمّت نہ ہاتھ پاْون مین سکت یا تو گھر مین
[9]اٹوانٹي کھٹوانٹي لیکر پڑرہا یا کسي بیمار کي تیمارداري کي یا
کسي عزیز آشنا کا مرنا یادکرکے کچھ رو پیٹ لیا ـ مرگِ مُفاجات
حقیقت مین اُنھین دنون کي موت تھي نہ مان نہ گُمان اچھے خاصے
چلتے پھرتے یکایک طبعیّت نے [10]مالش کي [11]پہلي ہي کُلّي مین

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cause, whether he takes to his bed or not. The literal meaning of *khatwântî*, *khatwâtî*, or *khatwâî*, is 'a bed,' and *atwântî* is a mere prolongation of sound, which may or not be attended with a vague extension of the sense. Native scholars have attempted to bring this kind of compound within the reign of law by calling the added word a "meaningless appositive"—*tâbi'-i-mohmal*. See Platts, § 276, *Rem.*

[10] *Mâlish karnâ* is expressive of the first *inclination* to be sick—much like *jî burâ karnâ*, which occurs below. I must dissent from the common derivation of *mâlish* from *mâlîdan*, 'to rub,' and rather describe the word as an anomalous formation from the Arabic *ma'âl*, 'tendency.'

[11] *Pahlî hî kullî men*, 'at the very first mouthful' of the inevitable discharge.

[6] *Milnâ julnâ*, &c. This grouping of terms is a characteristic of Urdû writing, and is largely due to the fact that it is a composite language. To the student it is a valuable means of enriching his vocabulary.

[7] *Ikhtilât*, &c. As far as Arabic verbals are concerned, the vocabulary has been arranged on the principle of collecting the several formations into classes; and, if space admits, a conspectus will be added; for a thorough, comprehension of these formations is a *sine qua non* of scholarship.

[8] *Kahne ko zinda par murde se badtar*, lit. 'so to say alive, but worse than dead'; or, according to our way of expressing the idea, 'more dead than alive.'

[9] *Atwântî-khatwântî lenâ* is a homely phrase to express a man's withdrawal from the company of his fellows for grief or other

حواس خمسہ مُختَلّ ہوگئے ۔ [12]کوئي جزئي بچگيا تو بچگيا ورنہ [13]جي
کا متلانا اور قضاے مُبْرَم کا آجانا ۔ پھر وصيّت کرنے [14]تك کي مُہْلَت
نہ تھي ايك پاؤ گھنٹے مين تو بيماري دوا دعا جانكني اور مرنا سب
كچھہ هو چكتا تھا

غرض كچھہ اس طرح كي عالمگير وبا تھي كہ [15] گھر گھر اُسكا
رونا پڑا تھا دو پونے دو مہينے كے قريب وہ آفت شہر مين رهي مگر
اتنے هي دنون مين [16]شہر كچھہ ادھيا سا گيا صدها عورتين بيوہ هو
گئين هزارون بچّے يتيم بنگئے ۔ جس سے پوچھو شكايت جس سے
سنو فرياد [17]مگر ايك نصوح جسكا قصّہ هم اس كتاب مين لكھنے
والے هين [18]كہ عالم شاكي تھا اور وہ اكيلا شُكرگزار دينا فريادي
تھي اور وہ [19]تنہا [20]مدّاح نہ اس سبب سے كہ اُسكو اس آفت سے

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[12] *Koî juz'î bachgayâ to bach gayâ*, lit. 'if some small part escaped, it escaped'; that is, some few persons may have escaped. *Juz'î* is the regular logical term used in Arabic to denote a particular as opposed to a universal, or a part to a whole (*kullî*). There is, therefore, a latent play upon the Hindî word *kullî* used in the preceding clause.

[13] *Jî kâ matlânâ* (*thâ*), &c. The conjunction of the infinitives in this sentence conveys the idea of contemporaneousness. For another mode of expressing the same idea, see Note 105.

[14] *Tak*, in the sense of 'even,' or 'even so much as,' is very frequently met with in this work.

[15] *Ghar ghar uskâ ronâ parâ thâ*, 'every house had to deplore it.' In this clause every word is idiomatic. For the genitive, see Platts, § 320.

[16] *Shahr kuchh adhyâ sâ gayâ*, 'it was as if half the city was gone'; *adhyâ* is a revenue term signifying 'half-produce.' For the plurals *sadhâ* and *hazâron*, see Platts, § 370.

[17] *Magar* and *balkih*, as compared with *lekin*, are exceptive and qualitative rather than adversative conjunctions.

[18] The sense of *kih* here is 'whose character was such that,' a striking example of terseness in a language which is exceptionally terse.

[19] *Tanha*, 'alone.' An abbreviation of the Persian expression *tan-tanhâ*, 'one body out of many.'

[20] *Maddâh*, 'much-praising'; a form of the Arabic intensive agent (root مدح 'to praise'), which is generally used to denote persons who exercise a trade or profession: *e.g. sarrâf*, 'a money-lender.'

گزند نہین پہونچا [21]خود اُسکے گھر بھي اکھٹّے تین آدمي امسي وبا
مین تلف ھوے اچھي خاصي طرح گھر بھر رات کو موکر اُٹھے
نصوح [22]نماز صُبح کي [23]نیّت باندھ چکا تھا باپ بیٹھے وضو کر
رھے تھے [24]مسواك کرتے کرتے اُبکائي آئي ابھي نصوح دوگانۂ فرض
ادا نہین کرچکا تھا سلام پھیرکر دیکھتا کیا ھي کہ باپ نے قضا کي
[25]انکو مٹي دیکر آیا تو رشتے کي ایك خالہ تھین اُنکو جان بحق پایا

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[21] *Khûd uske ghar* (*men*), 'in his own house.' This usage, which is a common one, seems to have escaped Platts in his treatment of reflexive pronouns. *Ghar-i-khûd* would have been inadmissible; *apne* would be out of place; *âp hî ke ghar* would have been inconsistent with *usko* in the preceding clause; and *usî ke ghar* would have been obviously inconvenient.

[22] *Namâz-i-subh.* The first of the five acts of worship which are prescribed for various periods of the day. They are collectively known as the *panjwaqti*, as will be seen further on. See Note 21, Ch. II.

[23] *Niyat bândhnâ.* When a Moslem engages in an act of worship, his first duty is to stand erect. He folds his hands, closes his eyes, and abstracts his thoughts from worldly affairs. This is technically called *nîyat bândhnâ*, 'to intend.' After repeating certain prescribed formulæ in this posture, he bends forward so as to bring his back into a horizontal position, with the hands resting on the knees. This is called *rukû'*, and a pause occurs, during which other sentences are repeated. The worshipper then falls forward on his hands and knees, and touches the ground with his forehead. This completes the *sijda*, or act of worship. Two such *sijda* make up the legal morning devotions, and this is what is meant by *dugâna-i-farz.* On rising erect from the performance of his devotions, the worshipper relaxes his attention, and *salâm phernâ* is the technical expression for his looking to this or that side to see what is going on around him.

[24] *Miswâk karte karte*, 'while he was using the tooth-stick.' This repetition of the imperfect participle is a very common and useful idiom to express continuance. Platts, § 213, suggests that the participle "is changed into an abverb and inflected." The fact is that a postposition is suppressed. Witness the expressions *bât karte men*, 'while speaking,' or *sunte ke sâth*, 'on hearing.' *Miswâk*, as its form shows, is an Arabic 'noun of instrument,' derived from سوك 'to rub.'

[25] *Inko mitti dekar*, &c. 'he had no sooner come from bury-

تيسرے دن گھر كي [26]ماما [27]رُخصت هوئين ـ مگر نصوح كي
شكرگزاري كا كچھ اور هي سبب تها ـ اُسكا مقوله يهه تها كه اُن دنون
لوگونكي طبيّعتين بهت كچھ راستي پر آگئي تهين دلون مين رِقّت
وانكسار كي وه [28]كيفيّت تهي كه عُمر بهر كي رياضت سے پيدا هوني
[29]دُشوار هي ـ غفلت كو ايسا كاري تازيانه لگا تها كه هر شخص اپنے
[30]فرائض مذهبي كے [31]اداكرنے مين سرگرم تها ـ جن لوگون نے

logg's Hindi Gram. § 365. Note the use of the honorific plural throughout this description, where elders are spoken of, whether relations or dependants, male or female.

[28] The word *kaifîyat* may be taken as the answer, according to circumstances, of the question *kaif*, 'how?' Hence it means 'state,' 'statement' (oral or written), 'description,' 'symptom' (in medicine), 'character' (of men or things), 'degree' (as here).

[29] *Dushwâr hai*, 'would be difficult.' The Urdû idiom differs here from our own in treating the contingency as a fact. It is a question which is the most logical.

[30] *Farâ'iz*, 'duties' or 'obligations.' The regular singular *farîza*, of which *farâ'iz* is the "broken plural," is generally replaced in Urdû by *farz*.

[31] *Adâ-karne.* Observe that the *ke* which precedes the word is a proof that *adâ-karnâ* is a true compound, *adâ* being a feminine. See Note 27 above.

ing him than he found another member of the family—an aunt—dead.' The parenthetic form of the sentence is quite in accord with the best colloquial usage. Note that رشتہ کی ایک خالا was the reading in the author's MS. *Jân-ba-haqq*, 'soul to God' is adopted from the phrase *jân-ba-haqq taslîm karnâ*, 'to resign one's soul to God,' 'to die.' See Note 53 below.

[26] *Mâmâ* is the titular designation of the 'general servant' employed in respectable Mahomedan families. In the "Bride's Mirror," for instance, the entertainment of a *mâmâ* is mentioned as a proof of respectability. Her duties are catering and cooking and looking after the children.

[27] *Rukhsat-hû'în*, 'took her leave'—a euphemism. Platts and others omit such combinations as *rukhsat-honâ*, *faisala-hona* (see Note 112), &c., in their reckoning of compound verbs; but they are none the less true compounds, for the parts taken together express one idea and construct as one verb. See Kel-

[32]رمضان میں بھي نماز نہیں پڑھي تھي وہ بھي [33] پانچون وقت سب سے پہلے [34]مسجد میں آ موجود ھوتے تھے جنھون نے بھولکر بھي سِجدہ نہیں کیا تھا انکا [35] اِشراق و تَہَجُّد تك [36] قضا نہین ھونے پاتا تھا - دنیا کي بےثباتي تَعَلُّقات زندگي کي ناپایداري سب کے دل پر مُنْتَقَش تھي - لوگون کے سینے صُلحکاري کے نورسے مَعْمور تھے - غرض اُن دنون کي زندگي اُس پاکیزہ اور مُقَدَّس اور بےلَوث زندگي کا نمونہ تھي جو مذھب تعلیم کرتا ھي

نصوح یون ھي [37]دل کا کچّا تھا جب اِسنے اوّل اوّل ھیضے کي گرم بازاري سُني مرد ھوگیا اور رنگت زرد پڑگئي [38] باسبابِ ظاھر جو جو تَدْبِیرین اِنْسِداد کي تھین سب کین مکان مین نئي [39]قلعي

[32] *Ramazân* (Arabic "noun of quality" from the root رمض 'to be hot'): the ninth month of the lunar year, which received its name when the month happened to fall in the hot season. Whenever this coincidence recurs, the fast from food and drink in the interval between dawn and nightfall is a real penance. Sir W. Muir is of opinion that the Prophet may have forgotten the mobility of the period, when he ordained the fast.

[33] *Pânchon waqt*, 'at all the five times of prayer.' See Platts, § 371, where the idiom is well explained.

[34] *Masjid*, as its form shows, is an Arabic noun of place, which discloses its own meaning, viz. 'the place where *sijda* is performed.'

[35] *Ishrâq wa tahajjud.* These are technical terms for what may be called supernumerary prayers, that is, prayers offered at other than the five legal times. The first word literally means the rising (of the sun), and the second corresponds to our term 'vigil.' The one set of prayers are said in the early morning, the other during the night. For *tak*, see Note 14.

[36] *Qazâ-honâ*, the technical term for omission of the duty of prayer at the appointed time. Translate: 'did not get omitted.'

[37] *Dil kâ kachchâ*=*kachchâ-dil.* For the use of the genitive, see Platts, § 328. The phrase is used to denote anything like weakness or uncertainty of mind. Translate: 'Nasûh was so far disconcerted.'

[38] *Ba-asbâb-i-zâhir*: a pedantic phrase which may be rendered 'as to external agencies,' or, as we say, 'human agencies.'

[39] *Qalâ'i*, an every-day term for the 'tinning' of copper vessels. Here, however, it means 'whitewashing,' and the ordi-

پھروادي پاس پڑوس والون کو صفائي کي تاکيد کي گھـر کـے کولون
میـن [40]لوبان کي دھوني ديدي [41] طاقون مين کافور رکھواديا جابجا
کويلہ ڈلواديا باورچي سے کھديا کہ کھانے مين ذرا نمك تيز [42] رھا
کرے پياز اور سرکہ [43] دونون وقت دسترخوانِ پر آياکرے گُلاب
نارجيلِ دريائي باديان تمرھندي سِکنجبين وغيره جو دوائين [44]يوناني
طبيب اس مرض مين اِستِعمال کراتے هين تهوڑي تهوڑي سب بهم
پهونچاليـن تاکہ خدانخواستہ ضرورت کے وقت کوئي چيز ڈھونڈھني
نہ پڑے - نصوح نے يهانتك اِهتِمام کيا کہ انگريزي دوائيان بھي
فراھم کيـن [45] کالراپـل کي گوليان تو وھين کوتوالي سے لےلين
کالراٹنگچر الہ‌آباد مڈکل ھال سے روپیہ بهيجکر منگوا رکھا آگره سے

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the *Bâg-o-Bahâr*—*woh chupke but kî trah baithe sunâ kî*, 'she kept listening in silence, seated like a statue'—*kî* expresses the *continuance* of the act implied by *sunâ*, and not the act itself. I say this with reference to the somewhat laboured explanation, given by Platts, § 214 and § 422 (3).

[43] *Donon waqt*, 'at both times (of eating),' viz. at the morning and evening meals.

[44] *Yûnânî tabîb*, 'Greek (Ionian) physicians.' Medical science among the Mahomedans was chiefly based upon the writings of Hippocrates of Cos (Buqrât), a contemporary of Alexander the Great. The works of Galen (Jâlînûs), a famous physician of the Greek school in the time of Marcus Aurelius, were also spheterised.

[45] A list of the English words which occur in this work will be found in the Appendix.

nary causal *karwâî* is replaced by the graphic *phirwâdî*. Translate: 'he had the house newly whitewashed all round.'

[40] *Lobân kî dhûnî dedî*, describes fumigation by the burning of incense.

[41] The *tâq*, in a native house, is a small arched niche built into the wall, from six inches to one foot, perhaps, in depth. They are usually constructed at regular intervals all round the room.

[42] *Rahâ-kare*—*âyâ-kare*. Note that in this class of compound verb, the second member idiomatically expresses the *continuance* of the condition or act implied by the verbal noun which constitutes the first member, and corresponds to our verb 'keep,' in such expressions as 'keep going' or 'keep doing.' The compound is, therefore, always intransitive, whatever the tense may be. In the often-quoted sentence from

ایك دوست کي مَعْرِفت کلوروڈائن کي دو شیشیان خریدلین ایك
اخبار مین لکها دیکها کہ بنارس مین ایك بنگالي [46]حکمي علاج
کرتا هي اور سرکار سے جو دس هزار روپیہ کا اِنْعام مَوْعود هي اُسکا
دعویدار هوا هي چتهي لکهکر اُسکي دوا بهي طلب کي ۔ نصوح کو
ایك وجہ تَسَلّي یہہ بهي تهي کہ ایك طبیب حاذق [47] اسیکے همسایہ
مین رهتا تها

گو رومیاہ هیضے کے توڑ کیواسطے اتنا [48]سامانِ وافر موجود تها مگر
آخر نصوح کا گهر بهي فرشتون کي نظر سے نہ بچا ۔ باپ کي اجل آئي
تو دوائین رکهي هي رهین دینے اور پلانے کي نوبت بهي نہ پهونچي کہ
[49]بڑے میان سُبکیان لینے لگے ۔ وہ رشتے کي خالہ کچهہ تهوڑي دیر
سنبهلي تهین لیکن وہ کچهہ ایسي زندگي سے سیر تهین کہ اُنهون
نے خود خبر کرنے مین دیر کي غرض دوا اُنکو بهي نصیب نهوئي ۔
۔ ماما نے البتہ انگریزي یوناني سب طرح کي دوائین [50] ڈهکوسین
مگر اُسکي عمر هوچکي تهي ۔ اوّل اوّل نصوح کو اپني اِحْتِیاط پر
[51]کچهہ یون هي سا تکیہ هوا تها مگر جب وبا کا بهت زور هوا اور

[46] *Hukmî 'ilâj* corresponds to our term 'specific.'

[47] *Usike hamsâya men*, 'among his own neighbours.' The word *hamsâya*, 'dweller under the same shade,' is here used in a collective sense. *Hamsâyagî*, which occurs further on, means 'neighbourliness.'

[48] *Sâmân-i-wâfir*, 'abundant apparatus.' The word *wâfir* is a 'noun of quality,' called by Arabian grammarians 'the attribute resembling the agent,' and is derived from the root وفر 'to be full.' I mention this because Hindustani dictionaries usually call all words of this measure 'active participles.' See Palmer's Arabic Grammar, § 34 (8).

[49] *Bare miyân*, as we should say, 'the old gentleman.' *Miyân* is a title of respect of Indian origin, and is applied to the husband, or head of the house, and his sons. On the death of his father, Nasûh would become the *bare miyân*.

[50] *Dhakosîn*, 'swallowed greedily.'

[51] *Kuchh yûn hî sâ takya*, 'some little reliance'—'more or less reliance'—as if he was indifferent to the results. The sense of this curious phrase *yûn hî sâ*, 'just so like,' may be illustrated by two other passages in which

خود امسي کے گھر میں [52] تابڑتوڑ ایك چھوڑ تین تین موتین هو گئین
ناچار [53] تن بتقدیر صبر و شکر کرکے بیٹھ رھا

غرض پورا ایك چلہ شہر پر سختي و مصیبت کا گذرا نہین معلوم
کتنے گھر غارت ھوئے کسقدر خاندان تباھي مین آگئے یہانتك کہ نواب
عُمْدَةُ اَلْمُلْك نے ھیضہ کیا [54] کوئي دو تین گھڑي دن چڑھتے چڑھتے
شہر مین یہہ خبر مشہور ھوئي اور [55] نمازِ جُمعہ کے بعد دیکھتے ھین
تو جنازہ جامع مسجد کے صحن مین رکھا ھي ـ یون تو ھزارھا آدمي
شہر مین تلف ھوے مگر عمدة الملك کي موت سب پر بھاري تھي
اول تو اُنکي ٹکّر کا شہر مین کوئي رَئِیس نتھا دوسرے اُنکي [56] ذات
سے غریبونْ کو بہت کچھہ فائدہ پہونچتا تھا گو اُنکے مرنے کا گھر
گھر ماتم تھا لیکن لوگ یہہ بھي کہتے تھے کہ بس ابْ خدا نے ٹھنڈك

it occurs below: *kuchh yûn hî sâ lihâz*, a respect which amounted to indifference; and *ek yûn hî sâ paigâm*, a message which gave no particulars by which the receiver could judge of its importance.

[52] *Tâbar-tor ek chhor tîn tîn mauten ho gaîn*, 'not one but actually three deaths in succession took place.' This idiom recurs in the course of the narrative. See, for instance, Note 150 below.

[53] *Tan ba-taqdîr*, lit. 'body to fate,' that is to say, 'resigning himself to his fate.' See Note 25.

[54] *Koî do tîn gharî din charhte charhte*, lit. 'some two or three gharîs of the ascending day.' *Din charhnâ* is the regular expression for *ante-meridiem* time, as *din dubnâ* is for *post-meridiem*. For the repetition of the participle, see Note 24. The *gharî* is twenty-two minutes and a half of our time; so that a *pahar*, which contains eight *gharî*, is three hours long, and *âthon pahar* is the whole day of twenty-four hours. The day counts from sunrise to sunset, on the average from 6 A.M. to 6 P.M., so that the time indicated in the text would be about 7 o'clock in the morning.

[55] The Navvâb is supposed to have died on a Friday, when orthodox Moslems perform their devotions in the Jâmi' Masjid. See Note 20, Ch. II.

[56] The Arabic word *zât* is used substantively to express the distinguishing qualities or characteristics of a man's nature. Other forms, *zû* and *zî*, are used in composition in the sense of 'endowed with.' The Hindî word *jât*, often pronounced *zât*, means 'birth,' or 'the position in which a man is born,' or 'caste.'

ڈالي كيونكہ مُعْتَقِداتِ عوام مين يہ بهي هي كہ وبا [57]بے كسي بڑے رئيس كے بهينٹ لئے نهين جاتي ـ خير [58]لوگون نے جو كچهہ سمجها هو يون بهي شورش بهت كچهہ فرو [59]هو چلي تهي اور اَمْن و امان هوتا جاتا تها لوگون نے دُكانين بهي كهولني شُروع كردين اور دُنيا كا كاروبار پهر جاري هو چلا

اُنهين دنون نصوح نے اپني بِيوي سے كها كہ دو دو [60]مهينے سے [61]چاولون كو ترس گئے اب خدا نے اپنا فضل كيا آج زردہ پكواؤ مگر [62]تاكيد كرنا كہ چاول كهڑے نرهين ـ شام كو زردہ پكّا اور گهر كے چهوٹے بڑے سب نے كهايا اور حسبِ عادت سورهے [63]كوئي پهر

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57 *Be kisî bare ra'îs ke bhent li'e*, 'without sacrificing some great chief.' For the construction, see Platts, § 420–427.

58 *Logon ne jo kuchh samjhâ ho*, 'whatever people may have thought.' As this is the first instance of the use of *samajhnâ*, it may be as well to remark that Nazîr Ahmed as often uses the past tenses without attaching *ne* to the agent. As to the tense, native writers generally call it the 'past dubious.' (See Râja Siva Prasad's *Qawâid-i-Urdu*, and other works.) Platts has 'past potential,' and Kellogg, whose *arrangement* of the tenses is elegant and philosophical, and more complete than that of any former writer, calls it the 'contingent perfect.' (See Kellogg's *Hindi Gram.*, § 315.) In a very useful phrase book, called *Hindustani Made Easy*, by Colonel Holroyd, 'past dubious' is the nomenclature adopted for this particular tense, and, as the term has the prestige of native authority, I prefer it.

59 *Ho-chalî—hotâ jâtâ thâ*, are forms of the 'progressive,' of which the latter is more frequently used.

60 For the use of the singular *mahîne*, see Platts, § 369.

61 *Châwal* or *chânwal*, 'rice,' is a plural noun in both forms of the vernacular. (See the *Prem Sâgar*.)

62 *Tâkîd karnâ*, &c., 'Insist upon it that the rice is properly cooked.' For this use of the infinitive, see Platts, § 414; Kellogg, § 595 (3). The ordinary meaning of *kharâ*, 'standing,' is disguised in a variety of idiomatic usages, for which a reference may be made to Fallon's Dictionary. In the present instance, *khare châwal* like *kharî dâl* is descriptive of the stiffness of the parboiled grains.

63 *Koî pahar rât bâqî rahî hogî*, 'about one watch of the night will have been left.' The time

رات باقي رهي هوگي کہ دفعةً نصوح کي آنکھ کُھل گئي جاگا تو
پيٹ مين آگ پھُنکي هوئي تهي اُٹھتے اُٹھتے کئي مرتبہ طبيعت
لے مالش کي امنگي ننگے سر جلدي سے صحن مين نکلکر ٹہلنا شروع
کيا [64]خوب کسکر دونون بازو باندھے گلے مين توے کي سياهي تهوپي
عطر کا پھويا ناك مين رکھا اور [65]طبيعت کو دوسري طرف مصروف
کيا مگر معلوم هوتا تها کہ حلق تك کوئي چيز بهري هوئي هي
بهتيرا ضبط کيا بهتيرا ٹالا آخر بڑے زور سے اِسْتِفْراغ هوا گهر والے
سب جاگ اُٹھے نصوح کو اس حالت مين باهر بيٹھا هوا ديکھ
[66]سب کے کليجے دهك سے رهگئے کوئي پاني اور بيسن ليکر دوڑا
کوئي اِلاچي ڈال پان بناکر پاس آ کهڑا هوا کوئي پنکها جهلنے لگا
نصوح کو تو لاکر چارپائي پر لٹايا اور اب [67]سب لوگ لگے اپني اپني
تجويزين کرنے کسينے کہا خيريت هي غِذا تهي کوئي بولا زردے مين
گهي بُرا تها کوئي کہنے لگا کهُرچن کا فساد هي غرض يہ صلاح هوئي
کہ [68]هيضہ وبائي نهين هي گلاب اور سَونف کا عرق ديا جائے اور
گهبرانے کي بات نهين صُبْح تك طبيعت صاف هو جايگي

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would be about 3 A.M. See Note 54 above. As regards the tense, native scholars call it 'past presumptive,' which is best. Kellogg prefers 'presumptive perfect,' and Platts 'future perfect.' Note that the conjunction *kih,* which follows this clause, has the meaning of our 'when.' This is noticed by Pincott, *Hindî Manual,* p. 183.

64 *Khûb kaskar donon bâzû bândhe,* 'he bound both his arms tightly,' above the elbow.

65 *Tabî'at ko,* &c., 'he employed his mind in another direction,' 'tried to divert his thoughts.' The word *tabî'at* here refers to the inner man, the man's self. Compare the use of *nafs* in Arabic for the reflexive pronoun.

66 *Sab ke kaleje dhak se rahga'e,* 'the hearts of all stood still with consternation.'

67 The order of the words in this clause is intended to give an ironical turn to the remark.

68 *Haiza-i-wabâî,* 'the plague-cholera,' 'cholera morbus,' opp. to *haiza-i-imtilâî,* 'cholera which arises from indigestion or surfeit,' of which the symptom is more or less severe vomiting (*istifrâg*).

خیر یہ تو تیمارداروں کا حال تھا نصوح اگرچہ تکان کی وجہ سے [69]مُضْمَحِلّ ہو گیا تھا مگر ہوش و حواس سب خدا کے فضل سے برجا تھے سب کی صلاحیں اور تجویزیں سنتا تھا اور دوا جو لوگ پلاتے تھے پی لیتا تھا لیکن استفراغ ہونے کے ساتھ ہی اُسنے کہدیا تھا کہ [70]لو صاحب خدا حافظ ہم بھی رخصت ہوتے ہیں استفراغِ اِمْتِلائی مجھکو بارہا ہوے ہیں مگر کچھ میرا جی اندر سے بیٹھا جاتا ہی اور ہاتھ پاؤں میں سنسنی سی چلی آتی ہی ۔ اتنا کہنے کے بعد تو نصوح دوسری ہی اُدھیڑبُن میں لگ گیا اور سمجھا کہ بس دنیا سے چلا صبح ہوتے ہوتے [71]ردأت کے کُلّ آثار پیدا ہو گئے بَرْدِ اطراف تَشَنُّج ضُعْف متلی اِسہال تِشنگی ہر ایک کیفیت اِشْتِداد پر تھی

[72]مُنہ اندھیرے آدمی حکیم کے پاس دوڑا گیا حکیم جی خود [73]خفقانی المزاج ہیضے کے نام سے [74]کوسوں بھاگتے تھے مگر ہمسایگی

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[69] *Muzmahill*, 'with scattered senses,' 'confused.' This Arabic verbal belongs to the fourth form of quadriliterals, and is derived from root ضمحل 'to vanish (as a cloud),' 'to be scattered,' &c. Other instances of this form which occur in this work are *mutma-inn*, 'relieved,' and *itmînân*, 'tranquillity.' The last is a common word enough, but seems to have escaped Platts's attention in this connection. See *Gram.* § 108.

[70] *Lo!* the imperative of *lenâ*, used interjectionally, as also are *lâo*, *chalo*, further on.

[71] *Radâ'at*, 'badness,' 'deterioration.' Other verbals, *radîy* and *raddî*, from the same root, will be found below.

[72] *Munh andhere*: in the early morning, when it was too dark to distinguish features clearly. This would be no long time before sunrise, as there is little twilight in India.

[73] *Khafaqânî-l-mizâj*, 'of a nervous or hysterical temperament.' *Khafaqân* is an Arabic noun of quality from the root خفق 'to be in a flutter.'

[74] *Koson*, as we say, 'miles.' See Platts, § 59.

مُدّت کي راہ ورسم طوعًا کرہًا آئے اور [75]کھڑے کھڑے [76]چھدّا سا اُتارکر
چلے گئے بیمار مین تو بولنے اور بات کرنے کي بھي طاقت نہ تھي
ایک پہر ھي بھر کي بیماري مین چارپائي سے لگ گیا تھا عورتون
نے [77]پردے مین سے جہانتک اُس گھبراھٹ مین زبان نے یاري دي
کہا لیکن حکیم صاحب یہي کہے چلے گئے کہ برف کے پاني مین
.نازجیلِ دریائي گھِس گھسکر [78]پلائے جاوٗ ـ تیمارداروں کو ایسي سرسري
تشخیص اور ایسي روارَوي کي تجویز سے [79]کیا خاک تَسَلّي ھوتي فورًا
آدمي کو شفاخانے دوڑایا اور ڈاکٹر دوا لے صدا کیطرح آ موجود ھوا
[80]اوپر تلے چاڑ پڑیان تو اُسنے اپنے سامنے پلائین چلتے ھوئے ایک عرق

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pound, see Platts, § 214; also Pincott's *Hindî Manual*, p. 160.

[79] *Kyâ khâk tasallî hotî*, 'what poor comfort could there have been?' See Note 72, Ch. II. As far as the Dictionaries go, Fallon was the first to notice this idiomatic use of *khâk*. The word means 'earth,' 'dust,' &c., whence the well-known *khâkî rang*, 'dust colour' of military uniform. The phrase in the text occurs elsewhere in this work; for instance, in Ch. VIII. we have *Khâk bhî safâî nahîn huî*, 'there has been no reconciliation worth mentioning.' In the *Bâg-o-Bahâr*, 1st Tale, we find *kyâ khâk bolûn*, 'What can I say at all, at all?' or, as Adâlat Khan, with unusual aptness, renders it, 'What on earth can I say?'

[80] *Ûpar-tale*, 'one after another,' 'in succession.' In Ch. IV. a varied form of the same phrase occurs in *âpas men ûpar-tale ke châron bhâî*, 'four brothers in all in regular gradation among themselves.'

[75] *Khare khare*, 'immediately,' or, as we might say, 'without sitting down.' Standing is the native idea of readiness for action, just as *baithe baithe*, 'squatting,' implies ease and inactivity.

[76] *Chuddâ sâ utârkar*, 'having relieved his conscience, as it were, of the *reproach* (of neglecting his neighbour).'

[77] *Parde men se.* Nasûh was lying in the *sahn*, or open courtyard of the *zenâna*, and the women would converse with the doctor 'from behind the *parda*,' or screen, which in Eastern houses hangs before doors, or closes in the verandahs of the surrounding apartments. I have added a ground-plan of an ordinary native house of the better sort, as the best explanation of the references to the rooms, &c., which will be found in the text. See Appendix.

[78] *Pilâe-jâo*, 'keep on giving it him to drink.' For this com-

دیتا گیا کہ پاؤ گھنٹے بعد پلاکر مریض کو علیحدہ مکان میں اکیلا لٹا دینا کوئی آدمی اسکے پاس نرہے تاکہ اسکو نیند آ جاے [81]اگر سوگیا تو جاننا کہ بچگیا فوراً ہمکو خبر دینا ـ ڈاکٹر کے حکم کے مُطابِق نصوح کو اکیلے دالان میں سُلاکر لوگ اِدھر اُدھر ٹل گئے مگر دبے پاؤں آکر دیکھ دیکھ جاتے تھے

نصوح کے دل کی جو کیفیت تھی وہ البتّہ عِبرت‌انگیز تھی ـ یہ کچھ تو بیماری کا اشتداد ہوا مگر ہوش وحواس سب بدستور تھے وہ اپنے خیال میں ڈوبا ہوا تھا لوگ جانتے تھے کہ غش میں پڑا ہے ـ ابتدا میں تو نصوح بھی اپنی نسبت مرنے کا تَصَوُّر کرنے سے [82]گُریز کرتا تھا اور نہیں چاہتا تھا کہ اپنے تئیں مرنے والا سمجھے بلکہ جو لوگ اسکی علالت کو [83]سوءِہضم اور اِمْتِلا کی وجہ سے تجویز کرتے تھے دل میں اُنکی راے کی تحسین کرتا تھا لیکن افسوس یہ مَسَرَّت نصوح کو بہت ہی ذرا سی دیر تک نصیب ہوئی دم بدم اُسکی حالت ایسی ردّی ہوتی جاتی تھی کہ زندگی کے تمامتر اِحْتِمالات ضعیف تھے آخر چار و ناچار اُسکو سمجھنا پڑا کہ اب میں دنیا میں چند ساعت کا مِہْمان اور ہوں

اِذْعانِ مرگ کے ساتھ پہلا قَلَق اُسکو دنیا کی مُفارَقَت کا تھا وہ جانتا تھا کہ مرنا وہ سفر ہے کہ جسکا اِنْقِطاع نہیں وہ جُدائی ہے جسکے بعد وِصال نہیں وہ گُم‌شُدگی ہے جسکی کبھی بازیافت

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[81] *Agar so-gayâ to jânnâ kih bach-gayâ*, 'if he goes to sleep, know that he will escape.' For this usage of the past absolute, which is perhaps more logical than our own idiom, see Platts, § 453.

[82] *Gurez*, 'dispersing' (of an army in flight), 'retreat,' 'avoidance,' &c. The inseparable particle *gu* in Persian verbals of this class, as *guzâr*, *guzân*, commonly has the sense of the Latin *se*, or *di*.

[83] *Sû-i-hazm*, 'indigestion': *bad-hazmî* is a commoner word, just as *be-adabî*, 'disrespect,' is colloquially preferable to the pedantic *sû-i-adab*.

نهين وه غشي هي جس سے إفاقه نهين وه بيگانگي هي جسکے پيچهے کچهه تعلّق نهين ـ کبهي وه بيوي بچّون کو ديکهکر روتا اور کبهي ساز و سامانِ دنيا پر نظر کرکے سر کو دهنتا اور کهتا

[84] حيف در چشم زدن صُحبت يار آخر شُد　　روے گُل سير نديديم و بهار آخر شُد

جس جس پهلو سے غور کرتا تها [85] اپنا مرنا اُسکو بے وقت معلوم هوتا تها بيوي کو ديکهه ديکهکر اپنے جي مين سوچتا تها کہ بهلا کوئي اسکي عمر بيوه هونے کي هي نہ تو اسکے مَيکے مين کوئي اتنا هي کہ اسکا مُتَکَفِّل هو نہ بيتون مين کوئي اس قابل هي کہ گهر کو سنبهال لے [86] اندوختہ جو هي سو واجبي هي کب تک اِکْتِفا کريگا دو ناکدخدا بيتيان اسکے آگے هين ـ بڑي لڑکي کي نسبت کن کن مصيبتون سے ٹهيڑي تهي اور جب ميرے رهتے يهه دِقّت تهي تو اب انکا ديکهئے کيا هو ـ [87] کچا ساتهه خالي هاتهه ـ بچّون کي پرورش کيسي هوگي کهين سے کوڑي کي آمد کا آسرا نهين کيا هوگا اور [88] کيونکر يهه

connection, from the notion of a man's means being enough to provide him with the necessaries of life only.

[87] *Kachchâ sâth khâlî hâth*: a proverbial expression, of which the idea is 'a family of young children and nothing to live on.'

[88] *Kyûnkar*, &c., lit. 'how will this burdensome life be passed by her passing it?' The construction is peculiar. *Pahâr* may be taken as an adjective qualifying *zindagî*, or the two may be regarded as a compound. *Iske kâte* (*sĕ*) is idiomatically equivalent to *iske kâtne se*. See Pincott's *Hindî Manual*, pp. 157, 158. Also as regards this use of the *ism-i-maf'ûl*, consult Platts, §§ 426, 427; but observe that there is no call to limit the go-

[84] Translate: 'Alas! in the twinkling of an eye, companionship with my friend is ended! We have not sufficiently gazed on the beauty of the rose, and spring is ended.'

[85] *Apnâ marnâ*, 'his own death.' Here the reflexive pronoun refers to the subject of discourse, and not to the subject of the verb. The best explanation of the usages of *apnâ* will be found in Kellogg's *Hindî Gram.*, § 592. See also Pincott's *Hindî Manual*, p. 119.

[86] *Andokhta*, &c., 'the property, such as it is, is very small; how long will it last?'.

*Wâjibî* (a verbal noun derived from وجب 'to be necessary') seems to have acquired the sense of 'small,' or 'moderate,' in this

پهاڑ زندگي امکے کاٹے کٹے گي - بڑا لڑکا تو پهلے هي گويا هاتهہ مے
جا چکا هي - [89] رها منجهلا امسال انٹرنس پاس کرنے کو تها اور اميد
تهي کہ يهہ کچهہ هوگا مگر اب وه تمام منصوبہ غلط هوا چاهتا هي
ميري آنکهہ بند هوئي تو کيسا پڑهنا اور کسکا اُمتحان

پيش بيني اور [90] مآل انديشي کرکے پارمال گاؤن ليا تها ابهي تک
پٹي دارون نے اُسمين اچهي طرح تَسَلُّط نهين [91] بيٹهنے ديا اب جو
چاليس پچاس بيگهہ [92] سِير کرکے نيل بوليا تها وه سب گيا گذرا هوا
گودام پر جو روپيہ لگا ديا تها وه بهي ڈوبا - رهنے کے مکان مين کس
تنگي مے بسر هوتي هي کوئي مهمان آ نکلتا هي تو شرمنده هونا پڑتا

amination.' When, however, we come to the B.A. degree, it is almost impossible to avoid the use of the English technicals: *bî ae pâss karnâ* often occurs in newspapers.

[90] *Ma'âl-andeshî*, 'forethought.' *Ma'âl* is an Arabic noun of place from the root آول 'to return.' Hence its meaning is 'goal,' 'end,' 'issue,' &c. For the sign *madd*, see Platts, § 17. In this case the sound represented by the *âlif-i-mamdûd* is a coalescence of four constituents, *ma'wal* مَئْوَل being the form of the original measure. Palmer's *Arab. Gram.* p. 48.

[91] *Baithnâ* for *honâ* is not an uncommon idiom. It conveys the idea of a state of things arrived at without trouble or inconvenience.

[92] *Sîr karke*: a terse phrase indeed, of which the meaning is, 'taking it into my own cultivation as proprietor'; *sîr* meaning 'plough.' For construction, see *Hindî Manual*, pp. 164–169.

verning particles to the three which he mentions. The following proverb is a case in point: *Kahe se koî kûe men nahin gir-partâ*, 'No one falls into a well *by order*,' or, 'because one tells him to.' The meanings of *katnâ* and *kâtnâ*, are epigrammatically contrasted in a line of Nazîr, *kâti nahin kati hai rât*, 'I did not pass the night—it passed.'

[89] *Rahâ manjhlâ*, &c., lit. 'there remained the middle son; he was to pass the "Entrance" this year.' This idiomatic use of the past tense of *rahnâ* is much affected by Nazîr Ahmed. The idea is that, after the eldest son's case had been considered, the second son 'remained' for consideration. The use of the English word 'pass' has become common enough among educated natives of late, but can hardly be called good Urdû: *imtehân men kâmyâb honâ* is sufficiently explicit; nor is there any reason why *imtehân-i-dâkhila* should not be used instead of 'Entrance Ex-

هي [93]شمال‌رویہ دالان در دالان بنوانے کا ارادہ تھا ڈیرہ‌دون لکڑي کا
روپیہ بھیج چکا هون وہ نہین آئي پزاوےوالون کو اینٹون کي دادني
دي تھي [94]وہ نہین پٹي افسوس کہ موت نے مجھکو مہلت ندي
لوگون کا لینا دینا حساب کتاب بڑے بڑے بکھیڑے هین آج سمجھانے
بیٹھون تو مہینون مین جاکر طي هون تو هون اجل سر پر آ پہونچي
[95]تمام لینا لوانا مارا پڑا ـ [96] اي کاش مین کچھ نہین تو دس بارہ

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that "the conditional was, in all probability, a compound tense originally," as indeed we had been already told by the author of the *Daryâe Latâfat*. Kellogg (§ 323) prefers the term 'indefinite imperfect,' on the ground that the action is incomplete and has no definite reference to time; but he adds that "it is most commonly employed as a past contingent." See also his remarks in § 616. Almost the only original idea in Palmer's very *Simplified Grammar of Hindustani* (1882) concerns this tense. He says at p. 16:—"The Hindustani language is very dramatic, never employing the indirect narration, and the speaker is as it were always pointing to what he is speaking about. So when it is required to express an hypothesis and its consequence, it is sufficient to mention the two things and place them as it were side by side; thus, *jo wuh aisâ kartâ to main jâtâ*, 'if he were to do so, I would go,' lit. 'if he so doing, then I going.' Hence the use of the present participle as a conditional tense." The explanation is ingenious, but the meaning of the example given is 'if he had done

[93] *Shimâl-rûya*, 'north-facing.' For the *dâlân dar dâlân*, see the house-plan in the Appendix.

[94] *Woh nahîn patî*, 'that has not been accounted for.'

[95] *Tamâm lenâ-liwânâ mârâ parâ* 'the whole negociation has come to an untimely end.' The language throughout is so tersely idiomatic that it is impossible to be literal. The compound formed by the union of a simple and causal verb, infinitive or participle, idiomatically expresses the agency of two or more parties in the same transaction. There is nothing precisely like it in any language with which I am acquainted. Several other examples will be found in this work. The forcible expression *mârâ parâ* was no doubt suggested by the mention of *death* in the clause preceding.

[96] *Ae kâsh*, &c.: 'would that I had lived even so short a time as ten or twelve years longer.' According to native grammarians the tense of *jî-jâtâ* is the *mâzî-i-tamannâî*, or 'past optative,' and *kar-letâ* and the eight sequent verbs are in the *mâzî-i-sharṭî*, or 'past conditional.' Platts (§ 186) adopts these terms, remarking

برس هي اور جي جاتا تو يه سب انتظام اپني خواهش کے مطابق
درست کر ليتا بال بچے بهي ذرا اور سيانے هو جاتے کهانے کمانے لگتے
ادهر انکے شادي بياه کر چکتا گاؤن کا معامله بهي روبراه هوجاتا
مکان کو اپنے طور پر بناليتا لوگون کا حساب کتاب سب صاف کر
ديتا گهروالي کے واسطے کچهه ذخيرهٔ وافي فراهم کر جاتا تب
فراغت سے مرتا ـ کيا مرنے مين مجهکو کچهه عذر يا خدا نخواسته
کسيطرح کا انکار تها يا مين اتني ذرا سي بات نهين سمجهتا که
دنيا مين آکر مرنا ضرور هي ـ مگر هر چيز ايك وقت مناسب پر ٹهيك
هوتي هي يه بهي کوئي مرنا هي که هر ايك کام کو ادهورا هر ايك
انتظام کو ناقص و نا تمام چهوڑکر چلا جاؤن ايسا بےهنگام مرنا نه
صرف ميرے لئے بلکه تمام متعلقين اور وابستگان کے لئے موجب
زيان و باعث نقصان هي

اگرچه نصوح [97] بنظر ظاهر ايك آزاد اور بيگانهوار زندگي بسر کرتا
تها نه تو هر وقت گهر مين گهسے رهنے کي اسکي خو تهي نه بال
بچون هي سے کچهه بهت اختلاط کرنے کي عادت ـ انتظام خانداري
مين بهي بي بي کے تقاضا اور اصرار سے بقدر ضرورت کچهه دخل
ديا تو ديا [98] ورنه اسکي بهي چندان پروا نه تهي اور يهي سبب تها که
جب کبهي سننے کا اتفاق هوتا که فلان شخص نے بڑي حسرت کے

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so, I should have gone.' Rájá Siva Prasád in his *Urdû Sarf o Nahw* states that the *mâzi-shartî* is used for the *ism-i-fâ'il* (what we call the present participle), thus exactly reversing Palmer's suggestion.

97 *Ba-nazar-i-zâhir*, 'apparently,' 'looking to the outside of things'—more pedantic than the ordinary *zâhir men*, which occurs a few lines below.

98 *Warna iskî bhî chandân parwâ na thî*, 'yet even so, he did not take much interest in the matter.' *Chandân* may also be used adverbially, as in the expression in Ch. II.: *iskâ samjhâ lenâ to chandân dushwâr nahin*, 'to make her understand is not very difficult,' or, more freely, 'there is no great difficulty in making her understand the matter.'

ساتھہ جان دي تو نصوح کو تعجب هوتا اور کهتا که خدا کي شان هي
ايسے لوگ بهي هوتے هين که دنيا سے نکلنے کو اُنکا جي هي نهين
چاهتا نهين معلوم دنيا کي کونسي ادا اُنکو پسند هوتي هي ورنه
استغفر الله يهه دارالمحن انسان کے رهنے کے لائق هي صدها بکهيڙے
هزارها مخمصے روز کے جهگڙے [99] آئے دن کي مصيبت ـ سچ هي
خدا تعالي کا کوئي فعل حکمت اور بندون کي مصلحت سے خالي
نهين ظاهر مين تو موت سبکو بري معلوم هوتي هي اور اس سے لوگ
ايسا ڈرتے هين جيسے مجرم سزا سے ليکن غور کرکے ديکهو تو مرنا
بهي ايک نعمت هي انسان کي طبيعت تازگي‌پسند واقع هوئي هي
[100] جهان ايک حالت سالها سال رهي گو وه حالت کيسي هي عمده
اور پسنديده کيون نهو خواه‌مخواه آدمي اُس سے ملول هو جاتا هي
حضرت موسي عليه السلام کے همراهي من و سلوي کهاتے کهاتے
ايسے اُکتائے که آخر کو اُنکے دل لهسن اور پياز پر للچائي [101] اگر دنيا
مين موت نهوتي تو آدمي کنوؤن مين کود کود اور درختون سے گر گر
کر جان ديتے اور حيات دراز کو عذاب مقيم سمجهتے ـ ميرے دل
کي تو يهه کيفيت هي که مجهکو يهان سے چلے جانے کي مطلق پروا
نهين اور کسي چيز کو مين نهين سمجهتا که مجهکو اُسکي مفارقت
کا قلق هو

[99] *Ae* (*hûe*) *din kî musîbat*, 'every day trouble,' lit. 'the trouble of the day as it came.'

[100] *Jahân ek hâlat*, &c.: 'where a man's condition remains one and the same year after year, no matter how nice and pleasant that condition is, he involuntarily becomes wearied of it.' The difference between the English and Hindustani idiom is very striking in the second clause.

[101] *Agar dunyâ men*, &c.: 'if there had been no death in the world, men would have sacrificed their lives by constantly jumping into wells or falling from trees.' For the tense see Note 96. Observe the repetition of the 'conjunctive participle' to express frequency. (See Kellogg, § 683.)

لیکن بڑا فرق هي فرض اور واقعات مین ـ یہ بهي نصوح کے نفس کا مکر تها کہ وہ اپنے تئین دنیا سے بے تعلق اور اپني زندگي کو بےھمہ و باھمہ[102] سمجهتا تها ـ جب تك وہ دوسرون کو مرتا دیکهتا تها اپنے تئین مرنے پر دلیر پاتا تها لیکن جب[103] خود اپنے سر پر آن بني تو سب سے زیادہ بودا نکلا ـ وہ اپنے تعلقات سے واقع مین اب تك بیخبر تها جب موت سامنے آ موجود هوئي اور چلنا ٹهیر گیا تو حقیقت کهُلي کہ ادهر زن و فرزند کا فریفتہ هي اُدهر مال و متاع کا دلدادہ ـ اتنا بڑا تو سفر اُسکو درپیش مگر بار علائق کي وجہ سے پہلے هي قدم پر[104] اُسکے پاؤن هزار هزار من کے هو رهے تهے ـ ریل کي سیٹي بج چکي تهي مگر یہ ابهي اسٹیشن کے باهر اسباب کے سنبهالنے مین مصروف تها ـ مگر خدا نے بڑا هي فضل کیا کہ نااِمیدي نے اسکي همت بندهائي اور اپنے دل مین سوچا کہ چلنا تو اب ٹلتا نهین پهر قلق سے فائدہ اور اضطراب سے حاصل ـ مرتا هون تو مردانہوار کیون نہ مرون اور استقلال کے ساتھ جان کیون نہ دون[105] اس بات کا ذهن مین آنا تها کہ دنیا کي تمام چیزون پر ایك اوداسي سي چها گئي اب جس چیز کو دیکهتا هي هیچ اور بےوقعت نظر آتي هي

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[102] *Be-hama wa bâ-hama*, 'without all and with all.' The idea is that Ṇasûh thought he could live in sympathy or out of sympathy with the rest of the world, as he chose.

[103] *Jab khûd apne sir par ân-banî.* There is an ellipsis here of *ajal, maut, musîbat* or some such word, and the literal sense is, 'when death settled on his own pate,' or, more freely, 'when it came to his own turn to die.' For *khûd* see Note 21.

[104] *Uske pâ'on hazâr hazâr man ke ho rahe the,* 'his feet became feet of a thousand maunds each,' *i.e.* refused to stir. A similar expression occurs in the *Bâg o Bahâr*, Tale 2: *pâon sau sau man ke hogae.*

[105] *Is bât kâ zehn men ânâ thâ kih . . . ,* 'this idea had no sooner come into his mind than . . . .' This idiom is noticed by Platts, § 413. It occurs very frequently below.

یہہ وہ وقت تھا کہ ڈاکتر نے اُمسکو دوا پہ‌در تنہا لتوایا ـ [106] ادھر
استغنا مے ایک اطمینان دل کو پہونچا اور اُدھر علالت کے اشتداد
کا تکان تھا اوپر مے پہونچي دوا جو بالخاصّ خواب‌آور تھي اور تیمار
دارونکا هجوم هوا کم لیتا تو نیند کي ایک جھپکي مي آ گئي ـ
[107]آنکھہ کا بند هونا تھا کہ نصوح ایک دومري دنیا مین تھا ـ جو
خیالات [108]ابھي تھوڑي دیر هوئے اُمسکے پیش نظر تھے مسب اُمسکے
دماغ مین بھرے هوئے تھے اب متخیلہ نے اُنکو اگلے پچھلے تصورات
مے گڈمڈ کرکے ایک نئے [109]پیرایہ مین لا مامنے کھڑا کیا ـ کیا دیکھتا
هي کہ ایک بڑي عمدہ اور عالیشان عمارت هي اور چونکہ نصوح خود
کبھي ڈپٹي مجستریت حاکم فوجداري رہ چکا تھا تو اُمسکو یہہ تصور

conception is akin to that of 'Letters from Hell,' recently published in this country. I have omitted a few paragraphs of the original text, where they can best be spared, in order to bring the length of the chapter more in keeping with the subsequent divisions of the work.

[108] In the 1st edition of this work *hûî* was the reading, and the phrase *abhî thorî der hûî* was intended to be parenthetical. The Cawnpore editor, preferring a less complex form of expression, reads *hûe* in accordance with the ordinary usage of the *ism-i-maf'ûl* in such cases. See Platts, § 421, (2) (*b*).

[109] *Pîrâya* or *pairâya*. This Persian verbal means 'shape' (produced by trimming), and is derived from *pairâstan*, 'to adorn.' In Ch. II. the word recurs in the sense of 'investment,' as a form in which money may be utilized with advantage.

[106] *Idhar istignâ se*, &c. In this sentence the causes of Nasûh's sleep and consequent dream, which is the ground-work of the tale, are indicated with abruptness, and with an inversion of the order of words, which is intended to arrest the attention. Translate: 'On the one hand, his mind was relieved by the sense of emancipation (from the fear of death), and on the other hand, there was the languor of increasing weakness; to this were added the effect of the powerful narcotic (which the Doctor had given him), and the fact that he was now less crowded by care-takers: sleep came upon him as it were with a bound, as he lay.'

[107] The story of Nasûh's dream, which occupies the rest of this chapter, is told with much dramatic force, and with an earnestness which bespeaks the reality of what Sir W. Muir calls "the better tendencies of Islâm." The

بندھا کہ یہہ گویا ھائي کورٹ کي کچہري ھي لیکن حاکم کچہري کچھہ اسطرح کا رعب‌دار ھي کہ باوجودیکہ ھزارون لاکھون آدمیون کا اجتماع ھي مگر ھر شخص مکوت کے عالم مین ایسا دم بخود بیٹھا ھي کہ گویا کسي کے منہہ مین زبان نہین اور جو کوئي بضرورت بولتا اور بات بھي کرتا ھي تو اسقدر آھستہ کہ [110]کانون کان خبر نہو

اتني بڑي تو کچہري ھي مگر مختار اور وکیل کسي طرف دیکھنے مین نہین آتے - کچہري کے عملے اسطرح کے کھرے اور اپنے حاکم سے اتنا ڈرتے ھین کہ کسي [111]اھل معاملہ اور مقدمے والے کو اپنے پاس تلک آنے کے روادار نہین غرض کیا مجال کہ کوئي اپنے بارے مین ناجائز پیروي کرکے یا روپیہ پیسے کا لالچ دکھاکر یا سعي سفارش بہم پہونچاکر کاربراري کر سکے - اگرچہ حاکم کي ھیبت ادنیٰ اعلیٰ سب پر چھائي ھوتي ھي مگر اُسکي رحم‌دلي منصف مزاجي معاملہ فہمي ھمہ‌داني کا بھي ھر شخص معتقد ھي اختیارات اُسکے اسقدر وسیع ھین کہ نہ [112]اُسکے فیصلے کي اپیل ھي نہ اُسکے حکم کا مرافعہ - کام کرنے کا ایسا اچھا ڈھنگ ھي کہ کام روز کا روز صاف کتنے ھي مقدمے پیشي مین کیون نہون ممکن نہین کہ تاریخ مقررہ پر فیصلہ نہوجائین - پھر یہہ نہین کہ کسي مقدمے کو رواروي اور سرسري طور پر تجویز کرکے ٹال دیا جاے - نہین خو حکم صادر کیا جاتا ھي ھر عذر

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[110] *Kânon-kân*, a forcible way of saying that the whisper did not reach a single ear. Compare the expression in the *Bâg o Bâhar*, Tale 3—*hâthon hâth par ek ne liyâ*, 'hand after hand everyone took the ruby,' *i.e.* the ruby passed from hand to hand. Cf. examples given in Pincott's *Hindî Manual*, p. 189.

[111] *Ahl-i-mu'âmala*, 'a man-of-business,' or 'agent'; *muqad-dame-wâlâ*, 'a suitor,' 'party in a suit.' *Sa'i-sifârish*—the phrase is so common that the conjunction has dropped out; the meaning is 'effort and recommendation,' or 'making interest.'

[112] *Uske faisale kî apîl*, 'appeal from his decision.' The compound *faisala-hojâen*, 'should be decided,' occurs below. (See Note 27.). For the idiom of the intermediate clause see Note 100.

کو رفع ھر حجت کو قطع خود مجرم کو[113]قائل معقول کرکے اور
گنہگار کے منہ سے اُسکي خطا تسلیم کرانے کے بعد ـ غرض جو تجویز
ھي موجہ جو فیصلہ ھي مدلل جو راے ھي ختمي و اذعاني جو
حکم ھي [114]دودھ کا دودھ پاني کا پاني ـ گواھون کے باب میــن
ایسي احتیاط ملحوظ ھي کہ صرف عادل ثقہ اور راستگو کي گواھي
لي جاتي ھي اور وہ بھي ایسے کہ واقف الحال چشمدید بلکہ ملزم کے
رفیق و ھمنشین کہ اُسکے رازدار اور معین و مددگار ھون ـ پھر کیا
دیکھتا ھي کہ ھر مجرم کو فرداً فرداً [115]فــردِ قراردادِ جرم کي ایك
نقل دي گئي ھي کہ وہ اُسکو پڑھہ رھا ھي اور جتنے الزام اُسپر لگائے
گئے ھیــن سب کو سمجھتا اور اپني برأت کي وجوھات کو سوچتا
ھي

کچہري کا خیال نصوح کو[116]حوالات کیطرف لیگیا تو دیکھا ھر
شخص ایك علٰحدہ جگہہ مین [117]نظر بند ھي جو جیسا مجرم ھي
اپنے مناسبِ حالت حوالات میــن سختي یا سہولت کے ساتھ
قید ھے حوالات کے برابر جیلخانہ ھي مگر بہت ھي برا ٹھکانا ھي
محنت کڑي مشقت سخت جو اسمین گرفتار ھین سولي کے متمني
اور پھانسي کے خواستگار ھین ـ نصوح یہہ مقام ھولناك دیکھتے ھي

*a'mâl*, or *a'mâl-nâma*, 'record of deeds,' are used as synonymous terms below.

[116] *Havâlât* (the regular Arabic plural of *havâlat*), lit. 'things placed in custody'; hence by usage, 'place of custody,' 'lock-up,' or 'house of detention.' *Havâlâtî* is a person detained in the *havâlât*.

[117] *Nazar-band*. This term is used in Military Regulations to represent one 'under arrest.'

[113] *Qâil-i-ma'qûl*, 'convinced of its reasonableness.'

[114] This proverbial expression corresponds to our "clear as daylight," "plain as a pike-staff"—descriptive of something about which there is no possibility of mistake.

[115] *Fard-i-qarârdâd-i-jurm*, lit. 'a record of the statement of crime'—the technical term which corresponds to our 'charge-sheet' or 'bill of indictment.' *Nâma-i-*

اُلٹے پاون پھرا باھر آیا تو پھر حوالاتیون اور [118]زیر تجویزون مین تھا
ان لوگون مین هزارھا آدمي تو اجنبي تھے لیکن جابجا شهر اور
محلے کے آدمي بھي نظر آتے تھے مگر وه جو مر چکے تھے نصوح کو
یه سب سامان دیکھکر اُسي خواب کي حالت مین ایك حیرت
تھي که الٰهي یه کونسا شهر هي کسکي کچهري هي یه اتنے مجرم
کهان سے پکڑے هوئے آئے هین اور میرے هموطنون نے کیا جرم کیا هي
که ماخوذ هین اور یه کیسے مرے تھے که مین انکو یهان جوابدهي
مین دیکھتا هون

اسي حیرت مین لوگون کو [119] دیکھتا بھالتا چلا جاتا تھا که دور
سے اِسکو اپنے والد بزرگوار اُنھین حوالاتیون مین بیٹھے هوے نظر
پڑے پهلے تو سمجھا که نظر غلطي کرتي هي مگر غور کیا تو پهچانا که
نهین واقع مین وهي هین دوڑکر قدمونپر گر پڑا اور کهنے لگا که یا
حضرت هم سب آپکي مفارقت مین تباه هین [120]آپ یهان کهان

**باپ** ـ مین اپنے گناهون کي جوابدهي مین ماخود هون یه مقام
جو تم دیکھتے هو دارالجزا هي خداوند تعالیٰ [121]جل و علي شانه اس
محکمے کا حاکم هي

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118 *Zer-tajwîz*, 'a person whose case is under consideration,' or 'one who is awaiting his trial.'

119 *Dekhtâ-bhâltâ*. This compound, of which the second member is meaningless *per se*, belongs to the class of words referred to in Note 9 above. Translate: 'attentively observing.'

120 *Âp yahân kahân?* lit. 'You here, Sir! and where?'—a double question very idiomatically put—of which the nearest sense in English is, 'Where are you, and why?'

121 *Jalla wa 'ala shânuhu*, 'great and exalted is his majesty.' These Arabic formulæ are constantly in the mouths of the faithful. *Khudâ ki shân hai*, which occurs at p. 19, line 1, above, is a very common form of interjection, which corresponds to our 'Good God!' and suchlike forms of strong language.

**بیٹا** ۔ یا حضرت آپ تو بڑے متقي پرهیزگار خداپرست نیکوکار تھے[122] آپ پر اور گناھون کا الزام

**باپ** ۔ گناہ بھي ایك دو نہیں سیکڑون ہزارون دیکھو یہہ میرا نامۂاعمال کیسي رسوائي اور فضیحت سے بھرا ھوا ھي اور مین اسکو دیکھہ دیکھکر سخت پریشان ھون کہ کیا جواب دونگا اور کونسي وجہہ اپني برأت کي پیش کرونگا

پہر وہ کاغذ تھا جو نصوح نے ہر شخص کے ھاتھہ مین دیکھا تھا اور اسکو دنیا کے خیالات کے مطابق فرد قرارداد جرم سمجھا تھا ۔ باپ کا نامۂاعمال دیکھا تو تھوڑا اُتھا شرك اور کفر اور نافرماني ناشکري اور بغاوت اور بے ایماني کبر و نخوت دروغ و غیبت طمع و حسد مردم آزاري نفاق و ریا حبّ دنیا کوئي الزام نہ تھا کہ اُسمین نہو ۔ چونکہ نصوح کے دماغ مین خیالات دنیوي گونج رہے تھے لگا باپ کے نامۂاعمال مین[123] تعزیرات ھند کا دفعہ اور ضمن ڈھونڈھنے سو بجاے دفعات تعزیرات ھند کے قرآن کي سورتون اور آیتون کا حوالہ تھا ۔ متعجب ھوکر باپ سے پوچھا کہ یا حضرت پھر کیا آپ ان تمام جرمون کے مرتکب ھوئے ھین

**باپ** ۔ سب کا

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penal laws of India,' better known as the "Indian Penal Code"—or Act XXV. of 1860. Our author, who was then Deputy Inspector of Schools in the Allahabad District, was one of the three translators of the English Act into Urdû in 1861. It is divided into Chapters and 'Sections' (*daf'a*). The word *zimn* means a 'clause.' *Havâla*, which is the singular of the word commented on in Note 116 above, means here 'reference.'

[122] *Âp par aur gunâhon kâ ilzâm!* Expressive of surprise at so righteous a man as his father being brought to account. Translate: 'Such a one as *you*, Sir, and to be charged with sins!' and compare *merâ bachcha aur chorî karne qâbil!* Ch. X. 110, below, 'My child! and capable of stealing.'

[123] *Ta'zîrât-i-Hind*—an abbreviation of *Majmû'a-i-qawânîn-i-ta'zîrât-i-Hind*, 'Code of the

**بيتا** ـ كيا آپ [124]حضور حاكم اقرار كر چكے هين

**باپ** ـ انكار كي گنجايش هي نهين ميري مخالفت مين گواهي اتني وافر هي كہ اگر مين انكار بهي كرون تو پذيرا نهين هو سكتا

**بيتا** ـ جناب، وه كون لوگ هين جو آپ كي مخالفت پر آماده هين

**باپ** ـ اول تو دو شخص[125]كرامٌ كاتبين[126]اس بلا كے هين كہ ميرا كوئي فعل اُنسے مخفي نهين جتني باتين كهتے هين پتے كي اور كهتے كيا هين ميرا روزنامچہٴ عمري لكهتے گئے هين اب جو مين اُسكو ديكهتا هون حرف بحرف صحيح اور درست پاتا هون دوسرے يهي ميرے اعضا هاتهہ پاؤن آنكهہ كان [127]كوئي ميرے كهنے كا نهين سب كے سب مجهسے منحرف سب كے سب مجهسے برگشتہ ميري مخالفت پر آماده ميري تذليل پر كمربستہ هو رهے هين

**بيتا** ـ آخر آپ كچهہ اسكي وجہ بهي سمجهتے هين

**باپ** ـ مين اِنكو غلطي سے اعوان و انصار بهيدي اور رازدار سمجها تها مگر واقع مين يہ سب جاسوس ايزدي تهے انهون نے وه وه سلوك ميرے ساتهہ كئے كہ [128]تسمہ لگا نهين ركها

**بيتا** ـ پهر آپ كا حال كيا هي

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[124] *Huzûr-i-hâkim* (*men*), 'before the chief's tribunal.' Compare *hamâre huzûr men*, next page, last line but one.

[125] *Kirâmun kâtibîn*, 'the noble writers,' or the Recording Angels of Mahomedan tradition, one of whom standing on the right hand records a man's good deeds, and the other on the left hand the bad.

[126] *Is balâ ke*, 'so awful'—the genitive of quality (see Platts, § 325). *Is balâ kâ gussa*, 'such terrible anger,' occurs at Ch. II. 58. *Pate kî* (*bâten*) in the next clause means 'exact.'

[127] *Koî mere kahne kâ* (*'azw*) *nahîn*, 'not a single limb obeys me.' See Ch. VIII. 35.

[128] *Tasma lagâ nahîn rakhâ*: a proverbial expression for complete disseverance, which literally means that not even a piece of skin connects the parts dissevered.